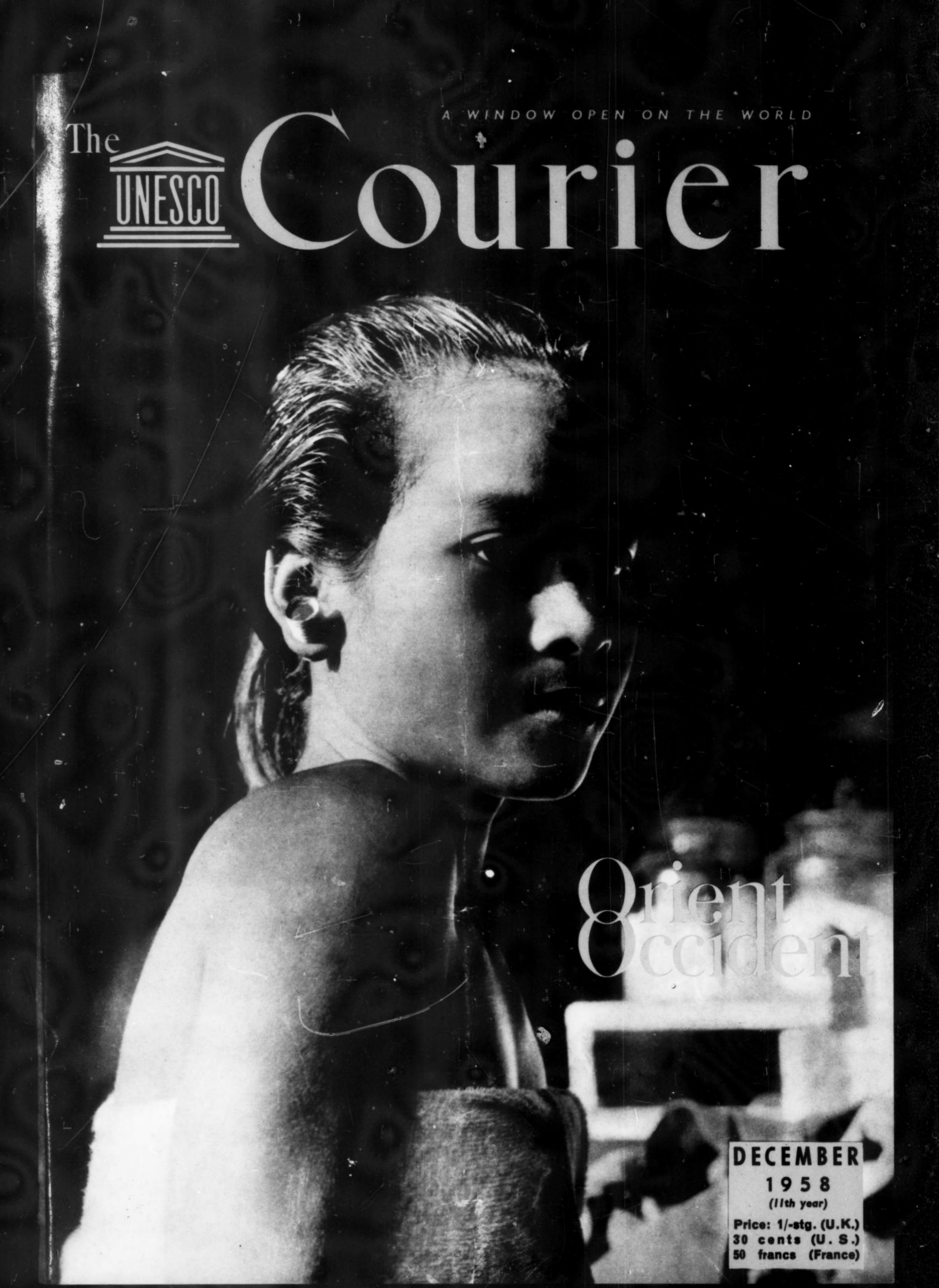
A WINDOW OPEN ON THE WORLD

The UNESCO Courier



Orient Occident

DECEMBER
1958
(11th year)
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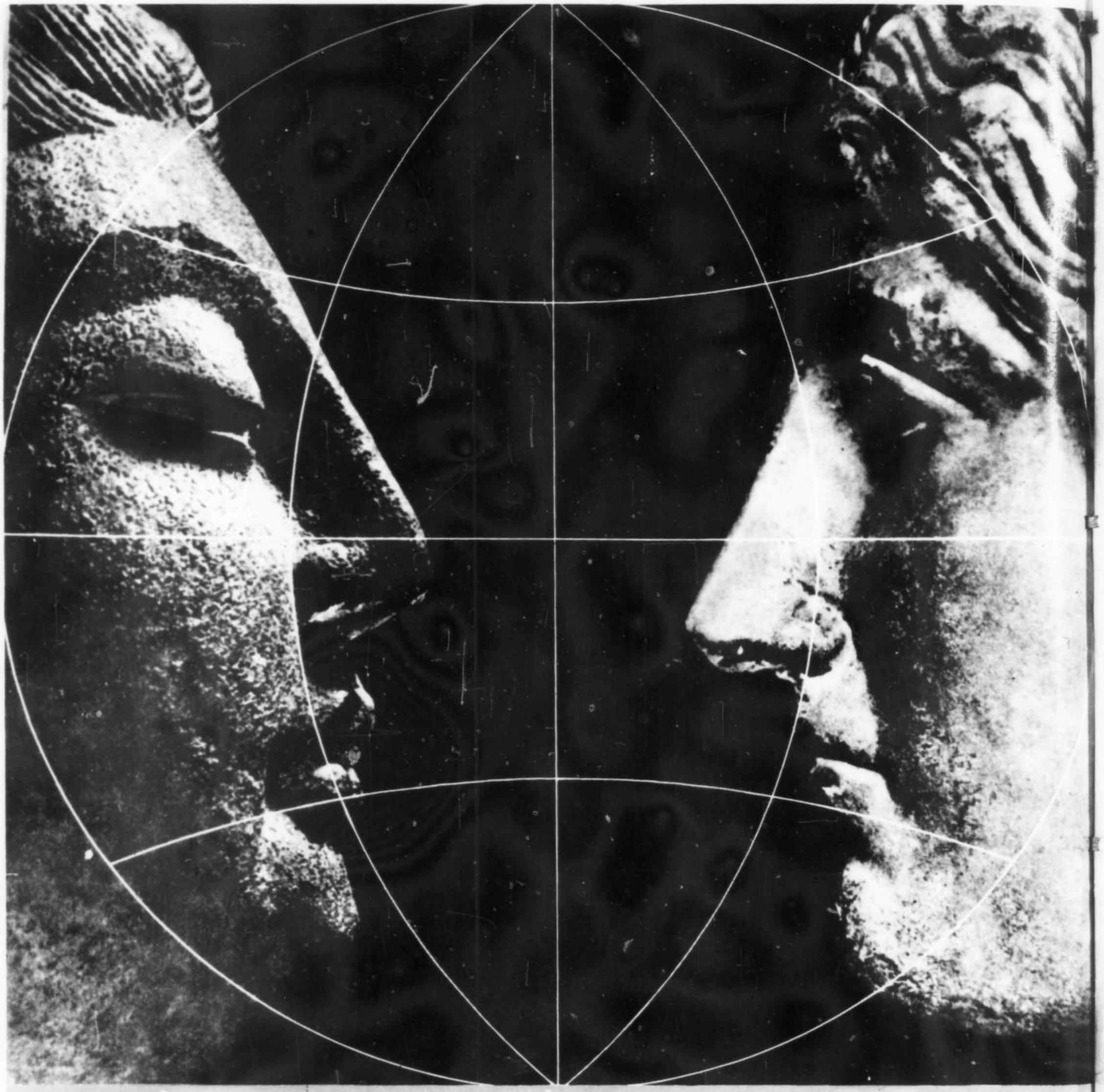

EAST MEETING WEST is symbolized by antique heads, Hindu and Greek, in this Polish poster announcing a special week of activities to promote knowledge and understanding of the Orient. During this campaign, organized by the Polish National Commission for Unesco, in which the country's press, radio and TV collaborated, more than 200 talks and lectures were given and exhibitions of Oriental art and literature were held. In Warsaw an exhibition on the development of Oriental writing and the Oriental book was held at the National Museum, and Unesco's latest travelling exhibition of colour reproductions, water colours from the brushes of some the world's greatest Eastern and Western artists, was on view at the International Press Club. The Polish East-West Week was one of the many co-ordinated activities through which Member States of Unesco are supporting Unesco's Major Project on Mutual Appreciation of Eastern and Western Cultural Values (See page 20)

POLSKI KOMITET DO SPRAW
UNESCO

A WINDOW OPEN ON THE WORLD

The UNESCO Courier

DECEMBER 1958 No. 12

11TH YEAR

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COVER PHOTO

Those who have made up their minds to listen to Indian, Balinese or Near Eastern music, instead of lolling in lazy prejudices about "monotonous chanting" and "strange quarter-tones", perceive that they are entering a musical universe whose beauties are no harder to appreciate than those of more familiar realms. It is always wiser to suspend judgement on men and on cultures whether the origin is Oriental or Occidental until one has read, seen, listened and understood. Photo shows a young dancer from Bali. (See pages 18/19)

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THE men of our time have been constantly preoccupied with the problem of confronting Eastern and Western cultural values and of finding a basis for fuller understanding between the peoples of these two parts of the world.

The changes which have taken place in recent years in the relations between these two groups of peoples in every sphere, and the need—recognized by all nations—to live together and to give to their peaceful relations a spiritual foundation without which they cannot be secure have further emphasized this important trend and led to a restatement of the terms of the problem.

Mutual understanding between Orient and Occident stands on the borderline between two categories of questions: questions of cultural values, which have a relatively stable content; and problems of relations between peoples, whose terms and psychological conditions are in full process of change.

Under its Major Project for the mutual appreciation of Eastern and Western cultural values, UNESCO's work therefore falls into line with an already powerful movement to which it offers a focus and a frame of reference. It takes care not to separate artificially the two categories of cultural and psychological questions. And it calls the most enlightened men of East and West to a work of joint reflexion; their presence at the same discussions and study meetings, in an atmosphere of complete intellectual freedom, demonstrates the "mutual" character of the appreciation UNESCO seeks to develop. The spirit may be seen both in the meetings or other initiatives arranged under UNESCO's own programme, and in those sponsored by its Member States. The same principles are involved: to promote intensive study of questions with a general bearing and to direct men's minds towards sympathetic understanding of foreign realities, an understanding often obstructed by prejudice or resentment.

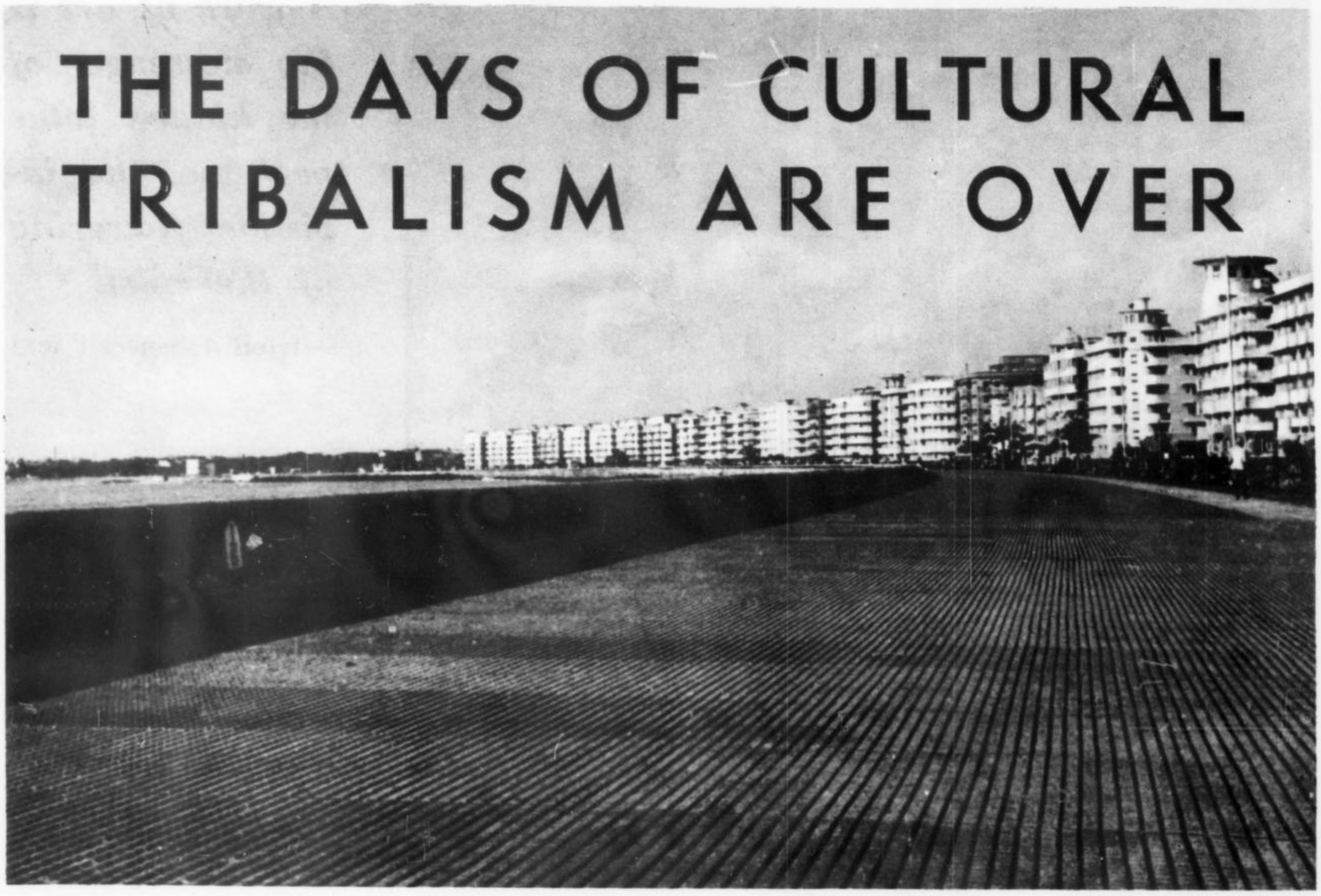
THE UNESCO COURIER has devoted several issues in the past to the East-West Major Project of UNESCO and to the mutual appreciation of cultural values (see particularly June 1956; January, June 1957; April, June 1958). The present issue is a further attempt to present some of the important problems which face us today on this question and to survey a few of the activities to which UNESCO attaches particular significance.

The Fédération des Coopératives Migros *in Zürich has produced, in French and German, for the benefit of its members, an album entitled* Asia. *In its* 208 *pages hundreds of photographs,* 18 *colour plates and accompanying short explanatory texts (the whole prepared and edited by Jean Herbert of Geneva), the album offers a striking panorama of the daily life, customs, costumes, people, wild life, art, sculpture, industry and many achievements of the countries of Asia. The album is highly recommended for reference as a source of photographic material on Asia. All the photographs published in the present issue of* THE UNESCO COURIER *with the following exceptions (pages* 1, 2, 8, 18-19, 23, 28, 30 *and* 33*) were taken from this album. The French edition of* Asia *has been published by Editions Albin Michel, Paris, and an English edition is being prepared. Full information on the various language editions of the Album can be obtained from* Fédération des Coopératives Migros, 152 *Limmatstrasse, Zürich* 5 *(Switzerland).*

WELL-WORN STEPS leading to a well in Madras, India, down which countless generations have walked to fill their water jars, are symbols of Asia's past. Today giant dams are being built to banish the spectre of thirst and scorched crops. In scores of Asian cities, ultra-modern buildings, like those on right at Bombay, are changing the traditional shapes of ancient skylines.

© Sunil Janah, Calcutta

THE DAYS OF CULTURAL TRIBALISM ARE OVER



K.L.M., Amsterdam

by Sir Sarvepalli Radhakrishnan

Vice-President of India

THE days of cultural tribalism are over; we no more have separate cultural universes. East and West have come together, never to part again, and they must settle down in some kind of peaceful coexistence which will eventually grow into active, friendly co-operation. That is essential for the future of the world, the welfare of the world itself.

There are many ideas about East and West which are somewhat misleading in character. There are some people who argue that the East is mystically minded and the West is empirical in its outlook, one is more religious, the other is more scientific, but these distinctions have arisen only in recent times. China has contributed to us many great scientific inventions: the compass, vaccination, paper, printing silk. India has contributed logic, metaphysics, grammar, mathematics. It is in the last three hundred years that the Asian countries lagged behind, and Western nations made spectacular achievements in science and technology, so that the contrast is emphasized by the material backwardness of the Eastern nations and the progressive character of Western nations.

This is true only for a few centuries; I remember a great statement made by Lord Acton who tells us he who looks at the last three hundred years overlooking the last three thousand has no proper historical perspective. East and West are not categories indicative of different forms of consciousness or different systems of culture. They are aspects of every human being—religious and scientific, spiritual and rational. These represent two sides of human nature, but sometimes the emphasis is more on the religious side, sometimes more on the scientific side. The distinction is only one of distribution of emphasis. We have great traditions of idealism from the time of Socrates and Plato down to our own day, and we have also great scientific achievements made by Eastern nations. We should not therefore look upon these expressions, these large generalizations, as more than working hypotheses.

Asia is awake, Africa is on the move

BUT now the East is in ferment; Asia is awake, Africa is on the move. They both wish to throw off the dead hand of the past and join in the stream of human progress. There have been political and economic revolutions and also revolutions of awakened desires, of roused hopes. If these longings are not satisfied, if we are not able to bring about at least a partial fulfilment of these very legitimate aims that Eastern nations today have, there will be no security for peace in this world. If we want to have enduring peace it is essential for us to emphasize the desirability of satisfying these aspirations of the nations of Asia and Africa.

I am glad to note that UNESCO has contributed a great deal by way of giving scientific advice and technical assistance to the nations who are demanding development. Yet the difficulties are there, and greater attention will have to be paid if this Organization is to be global in its character—not merely in its name but in its content. This global character will have to be reflected, at all levels, in all matters major and minor.

There is another project: the extension of education in Asian regions. Literacy is

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Werner Bischof © Magnum Photos

A work of art is the messenger of the hidden lotus perfume, the invisible flowering of the spirit

—from a Sanscrit text

In the ruins of religious edifices and sometimes in museums, like the one (left) at Pnom-Penh, Cambodia, flowers, fruit or incense are placed in pious homage before statues, fragments or even empty pedestals.

essential, we must acquire knowledge, we must learn how we can keep ourselves healthy, literate, modernist and progressive. We suffer from disabilities, but I should like to stress that merely to attain literacy is not enough.

Plato said in *Charmides:* "It is not life according to knowledge which makes men act rightly and be happy, not even if it be knowledge of all the sciences, but one science only, that of good and evil". Science and technology, medicine and surgery, industry and commerce will provide us with the framework of our society, but without the knowledge of good and evil they will fail us. That knowledge is the science which enables us to take interest in the pursuit of truth and in curing the ills of suffering humanity.

One man's suffering is all humanity's

OUR intellectual achievements are great and our technological advance has been outstanding, yet we live on the brink of fear, at the edge of a precipice and in perpetual fear of falling over it. We do need therefore that this Organization should give ampler meaning to certain common concepts which belong to all traditions of the world—the dignity of man, the need for compassion, understanding.

We constantly speak of the inward presence of the divine in the human being, and all the great religions are an invitation to human beings to grow and change their nature; though our nature may be limited, we are capable of intimate unlimited developments. They tell us that human nature need not be what it happens to be at the present moment. There is a capacity for self-renewal in the human being. This assertion of the spirit in man is the hope of the world.

Have we not rid ourselves of many pestilences which devastated humanity, of cannibalism and head-hunting? There was a time when we thought that God would be pleased if we sacrificed children on the altar. We thought religion would progress and expand by massacres and inquisitions. We have grown out of all those ideas, so also the idea that war is essential is something that we can outgrow. There is no doubt that if human nature asserts itself, that if the spirit in man is given scope, this greatest pestilence of all ages will also be driven out by human effort.

Man is invincible if his spirit asserts itself. He has endurance and the capacity for compassion. He can stand up and say, "I will not bow down to the circumstances, I am more powerful than the material forces which confront us". Man is higher than the forces which overwhelm him. If this principle of the inward presence of spirit is taken by us as an assertion of human dignity, we will realize the interwovenness of human life. We will take seriously the Christian injunction to bear one another's burdens.

If one man suffers, the whole of humanity suffers, for all humanity has become one today. It is to the development of the oneness of mankind that we must make the great contribution. We are passing through trying times, our civilization is being tested; it may be destroyed or renewed. What will happen to it depends on ourselves, not on our stars nor upon the impersonal forces which surround us. It depends on the spirit of man, on the will of man to take these things seriously. I have no doubt that we shall march forward and that UNESCO will contribute to that cultural solidarity which is the essential basis of enduring peace.

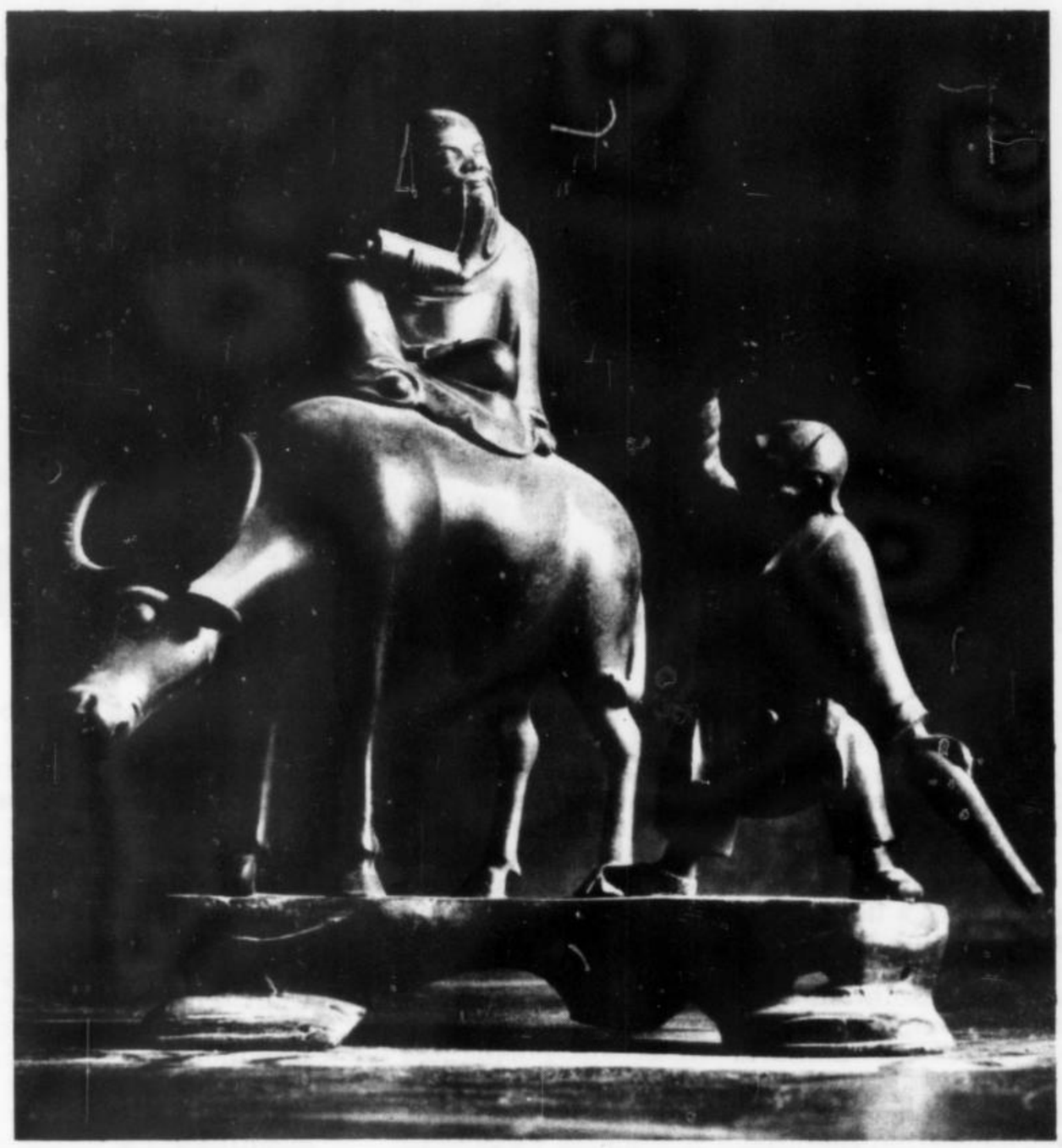
ORIENT-OCCIDENT

What are the chances of real understanding?

by Georges Fradier

Creation,
not possession
Action,
not gain
Self-mastery,
not conquest

— Lao Tsé



© Karl Machatchek, Paris

PEOPLE often hear "the East" spoken of as an infinitely complex enigma which only specialists can attempt to decipher. It seems to be made up of vast continents unknown seas and enormous nations which used to be little heard of, especially as they were often considered merely vague and picturesque provinces of empires whose capitals lay in the West. In it live an incredible number of extremely varied peoples, speaking a multitude of languages (which are printed in incomprehensible characters). These strange inhabitants are steeped in philosophic, religious and literary traditions which are at the same time quite ancient, and yet curiously alive.

When Westerners were at school, all they were taught about these religions and cultures was the fact of their existence, and even this was usually brought in merely as a footnote to a chapter of ancient history or elementary philosophy. Monuments had been photographed. Statues and paintings had been brought to Western museums and shops. These objects might be regarded as curious or moving; they

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Work is love in visible form

— Khalil Gibran

Throughout Asia, the artisan has always been an artist, and the same trades have been handed down from father to son for generation after generation. The article wrought by skilful hands whether fabric or pottery, garment or jewel, is fashioned with great respect for the material used, with a love of form and with a profound grasp of techniques. Streamers floating in the wind (photos right) are silk strips drying after being dyed, near Kyoto, Japan.

Werner Bischof © Magnum Photos

might even be admired. But they were considered part of the past, and of a rather abstract past at that.

The history of these peoples? Western schoolbooks rarely mentioned it except in relation to the West. The Arabs, for instance, appeared just in time to invade Spain and fight the Crusaders in the Holy Land, after which they left the stage and went back into the void. India emerged from a long, legendary, fairy-tale night to be exploited from the sixteenth to the eighteenth centuries by a number of trading companies. China escaped from its dreary isolation to welcome the "civilizers" of the Opium War; and Japan, symbolized for two centuries as an armoured Samurai killer of Portuguese monks, was given two paragraphs under the date 1853.

Thus our ignorance can often be explained or excused. But it can no longer be tolerated. It appears dangerous at a time when real politics are planetary, when the words "fate of humanity" are no longer used exclusively by moralists but are common in the newspapers in which the conscience and the anxiety of our time are expressed to a greater or lesser degree.

Where does East end & West begin?

EVERYONE knows, everyone senses, that peace, general progress and world prosperity may depend to a large extent on the development, the decisions and the accomplishments of certain countries that many of us still locate rather vaguely "in Asia", or "in Africa", but that no one any longer dares call exotic. The profound solidarity of all peoples has become a truism; and even if one thinks chiefly of economic solidarity one feels the need to know more about one's neighbours, near or far, than just their industrial and commercial status. Many are wondering: "What are they really like, these nations with whom we are henceforth linked for better or for worse? What may be expected of them? How do they look at the world?"

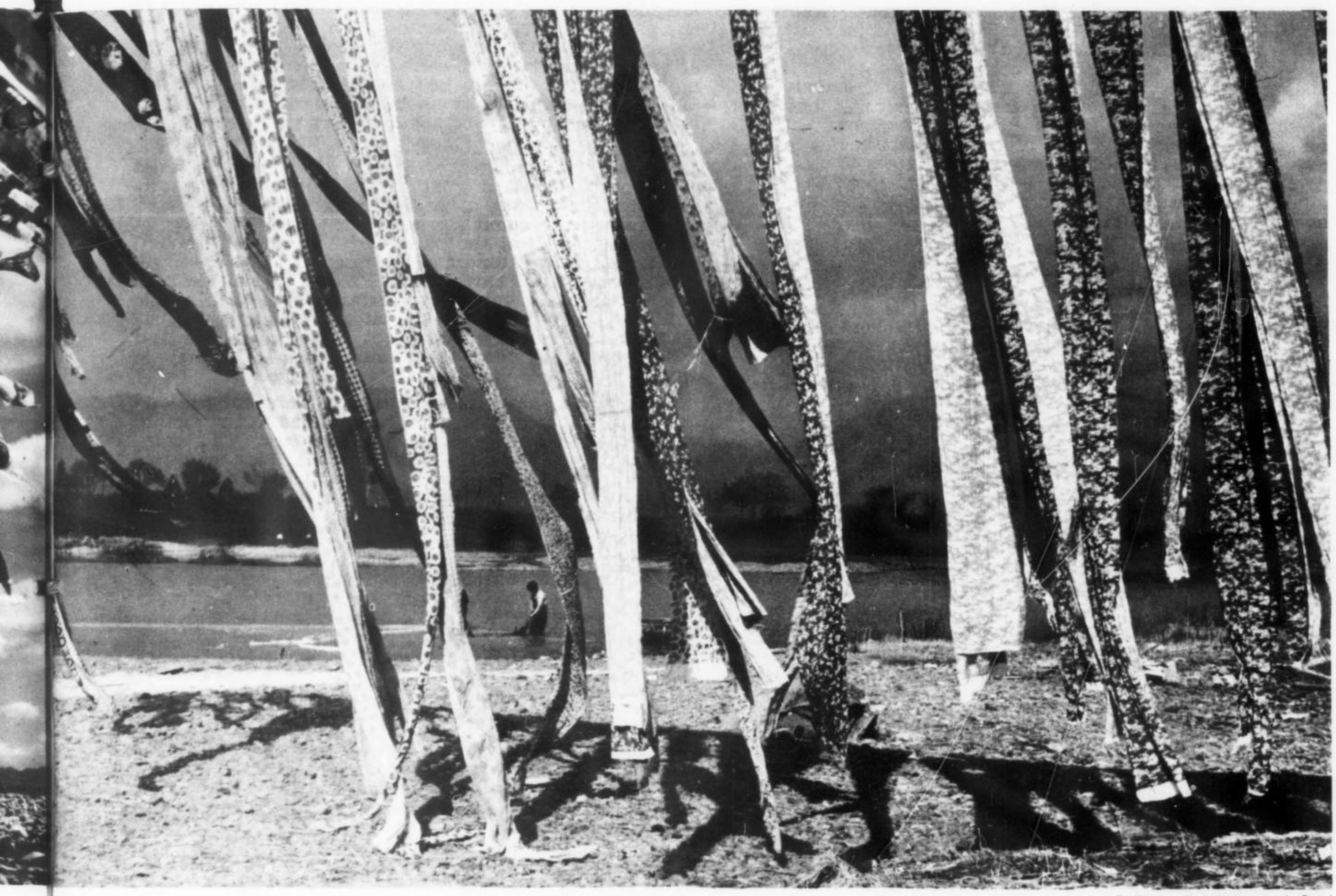
But this last question implies a far deeper curiosity than that aroused now and then by casual newspaper reading or concern for the future. To wonder about the views and opinions of a people is to want to know the broad lines of its history, its living conditions, its social structures, its religious attitudes, its aspirations.

It would be an exaggeration to say that the varied peoples who make up the West know one another really well. Their misunderstandings have often been deplored, and, when it comes to culture, they are likely to show a provincialism which leads them to be rather neglectful of their neighbours' values. Yet these peoples never consider themselves very distant from one another; within Europe or the Americas they see no cultural barrier difficult to cross if they will take a little trouble.

But when these Westerners who so strongly sense their own basic unity turn toward one or another of the peoples of the East, they are completely at a loss. All the keys they have to open doors inside their own West seem useless where the lands of Africa or Asia are concerned. Over there, as they see it, the languages, beliefs, customs and races have the peculiarity of being "Oriental"—which must mean that they have nothing in common with the West, that they stem from absolutely different human themes. To learn anything about them one would have to start from zero, to set out on a long road of hard study. To these Westerners, the East is another world. It is another bloc—not hostile, certainly, but radically different, closed, mysterious. They know that it is possible to stay there for a long time without understanding anything; certain travellers have furnished the living proof of this. The realization that more than half of all human beings are Asiatic, Oriental, is not always an encouragement to pierce the mystery; on the contrary, it may have the opposite effect.

East and West are vague terms. Where does one end and the other begin? Yet the words must have some reality,

Georges Fradier, a French author and journalist and a staff member of UNESCO, *has for several years made special studies of the problems of East-West understanding.*



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at least in people's minds, since they have been used for so long without being worn out, since the "East-West problem" has existed. But if we admit that they evoke basic differences, and that very often we can say, "This is Oriental, that is not," then we must name the criteria for our judgements. At least five criteria come to mind: geography, races, languages, religions and social forms.

Bengali not more Oriental than Gaelic

We must not put too much trust in "natural" or "ideal" frontiers. The difference between East and West is certainly not a question of a few degrees of longitude east or west of any particular meridian. From the point of view of an Italian, Marrakesh is certainly in the East, Sydney in the West. "Natural frontiers" shift like the others. To Athenians of the fifth century B.C. the East meant Asia and the Persian Empire. A thousand years later Athens itself, and Byzantium and Alexandria, had become part of the East. As for the Persians, they continued, as for centuries past, to deal with Turkish horsemen and Chinese traders: to them, these were the Orientals.

Shall we say that today "Eastern" means essentially "non-European?" Hardly, for the connotations generally linked with the term "Eastern" would not exist in most of Africa except those parts where the Moslem religion is dominant or the Arabic language is spoken; and "Eastern" certainly does not include the territories occupied by the American Indians or the Polynesians although these are "non-European." In general, we must admit that The East includes Asia and North Africa, without stopping to wonder why this Asia includes the Celebes and not Madagascar—and especially without supposing that a Syrian, a Kirghiz, a Javanese or a Tibetan feels himself a member of a tight "Asiatic" or "Oriental" community.

Races? There is one called yellow, rich in varied families, which has always lived principally in Asia and the Far East. Beyond this we cannot be specific: it is clear that races are as inextricably mixed in Asia as in Europe. Furthermore, the same races may often be found in both continents. Anthropologists talk about Mediterraneans, Caucasians or Malays; they measure skulls and separate curly hair from straight. What conclusions may be drawn from these uncertain classifications? That the fishermen of Latakia resemble those of Barcelona, and the peasants of the Punjab are much like the Serbs? And that in the picturesque field of appearance, bearing, gestures and costumes the differences are much more striking between North and South than between East and West? Questions and speculations like these will not get us very far.

There are also languages proper to Asia: Chinese, Japanese, the Tibeto-Burmese group, the Dravidian group, and also Turkish and the Semitic languages, if you will, though they are not confined to Asia. But from Lake Van to the Deccan Plateau, more than three hundred million persons speak languages classified as Indo-Iranian or Indo-European, related to all the Latin, Slavic and Germanic idioms. The East therefore cannot be defined as the territory of Oriental languages; our languages, from Greek to Gaelic, have no more and no less Oriental an origin than does Bengali; and two old nations of Europe which speak idioms known as Finno-Ugrian, as un-Aryan as possible, are no less Western for that.

As for beliefs, it is not superfluous to mention the spread of a religion which defines itself as universal, a spread which sometimes preceded, sometimes accompanied European commercial or colonial expansion in the East. It is clear, nevertheless, that in so far as religious traditions model the culture of peoples and the face of nations, the presence of several million Christians does not prevent Japan, China, India, Viet-Nam or Indonesia, for instance, from being countries of "Oriental" religions.

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Furthermore, the most venerable beliefs,

the most deeply rooted cults, do not necessarily confer an exceptional character on countries situated in a larger cultural ensemble: an Adriatic country may have a majority of Moslems without belonging to the East for that reason—just as Lebanon, for example, derives a special personality from its Christian majority, but a personality which manifests itself in an Arab context. As for small minorities, fervent and influential though they may be, it seems impossible nowadays for them to change perceptibly the climate of a civilization. If there were a million English Buddhists in Great Britain, that would not make one Oriental the more.

On the other hand, everyone remembers that Christianity was in the beginning just as "Eastern" a religion as Islam—or as Judaism, source of both the others. It is obvious that the faith which was gradually to animate a new Europe seemed at first, to the conscious citizens of the Roman Empire, simply one more exotic cult (incompatible, furthermore, with wholesome traditions) among all those that exalted Orientals were coming to preach in the West.

It may be replied, not without reason, that in the twentieth century the Christian churches consider their doctrines radically different from the beliefs most generally held, let us say, in India, Tibet or Ceylon. But it should be added that the same position would also be affirmed, in the very same terms, by the Moslems. It is likewise true that if a Japanese speaks of Oriental religions he is probably not thinking of Islam any more than of Christianity.

All in all, the criteria on which we presume to found so many judgements seem somewhat confused. There remains one, however, which is sometimes presented as surer or more tangible: that of social progress, generally linked with industrial progress. If this yardstick were applied, the East would be a vast realm of under-industrialized nations in which agrarian civilizations and feudal or patriarchal societies still prevail. And this, incidentally, is why we see so many generous persons, in Europe and still more in America, explaining to Easterners the advantages of modern techniques and the virtues of democracy. It would seem, however, that these lessons are addressed to a global, abstract audience, and never to one particular people or another. For if there still exists a very small number (among the weakest) whose system of government does not correspond to accepted popular norms, there is almost no country that has not been touched or permeated by an industrial revolution which, in some cases, took place a long time ago.

Nobody is entirely unaware of the production of the Japanese or Chinese steel works, or of the textile factories of Egypt or Pakistan. But in the imaginary portraits most Westerners have of Eastern nations, these industrial realities seem to count for less than the relics of legend and the survivals of the past. On the road to Trombay, the Indian centre for nuclear research, a tourist will photograph buffalo carts. On his return he will describe the buffalo carts, going into ecstasies over their poetic antiquity. He will forget the atomic reactors; he has reason to suspect that it is not feudal obeisance and caste taboos that make them work. In a word, they do not fit in with his picture of "eternal India."

Thus the economic lag of certain Asian countries (and not of all) takes on enormous proportions in the picture we habitually paint for ourselves of the East. This exaggeration flatters the good conscience of a West proud of its technical advances, and likewise flatters certain of its sentimental tastes which are also nourished by novels and films.

A great many Westerners have an avowed or secret hankering for a peaceful rural society, for human contacts without clashes or surprises within the reassuring framework of village harmony and family hierarchies—for a simple life, slow and regular, with deeprooted customs and unchangeable beliefs. Not finding this idyllic existence at home, they are prone to look for it in a legendary East; and the contradictions that a real East would oppose to them might only disturb their dreams—those dreams that are also called prejudices. So in their nostalgia for some kind of antique purity, quite honest travellers, even men of science, cannot always resist the temptation to identify the East with a patriarchal handicraft system. If the latter has disappeared from a country, the whole nation seems to have betrayed them to wallow in mercantile regimentation.

2 From the great discoveries to the time of disenchantment

Since the "great discoveries," the rise of seafaring nations and conquering commerce, and the powerful European expansion in the Atlantic as well as in central Asia and the Indian Ocean, contacts between East and West have become a daily affair. On May 29, 1453, the Turkish power was installed in Europe for more than four centuries, and on May 18, 1498, Vasco de Gama landed in Calicut. Peoples, rather than individuals, were mutually to discover one another. The West arrived in more and more numerous successive or permanent delegations, with differing methods but with curiously similar aims. In its Portuguese, Spanish, Dutch, British, French or Russian species, persons in Ormuzd, Goa, Manila, Delhi, Canton, Rangoon, Jakarta and Peking watched the advance of Europe.

In most cases, these mass revelations were terribly disappointing. As the peoples involved discovered their diversity, they saw their differences through a magnifying glass but denied all justification for these differences; each met the other and was exasperated to find him "other."

The merchants, missionaries, soldiers, contractors and judges who landed from Europe were in a hurry; impatient to buy, to sell, to build, to preach, to sign and to make others sign. To understand? That takes patience. In the eyes of the Indian or the Malay, these agitated and enterprising Westerners had not come to understand or appreciate. They seemed to be overly aware of the differences in his customs, his clothes, his beliefs, his food, but were not the slightest bit interested in the reasons for this way of life, this religion—in his reasons—no more than they were in his language, his songs, his books. On the contrary they preferred, from the start, to teach him their practices and their doctrines—all beautiful and good things, no doubt, but which had an unfortunate tendency to be imposed in the name of one or another far-off monarch, or as a clause in a doubtful contract, and in a spirit devoid of tolerance.

Under these conditions, there was room for negotiation, astuteness, political or military solutions, but not for the understanding of cultures. It was precisely the cultures —the art, the intellectual traditions, the history, the spiritual life—that the visitors refused to consider except in the most superficial fashion, so that they might call them unintelligible.

There were some outstanding exceptions, of which the most notable, up to the nineteenth century, were probably certain Catholic missionaries. Every time the Jesuits could accomplish their work freely—in India, for example, or in China, and more briefly in Japan—real human, and fruitful, relations were established. These Italian, German or French priests knew how to make an honest

In Asia, individualism finds expression mainly in the higher planes of spirituality, religion and thought. In everyday organization the dominant element is a profound awareness of group solidarity. Here, workers devote their free day without pay to public work near Pekin.

© Fernand Gigon, Geneva

effort to understand the refinements of the Chinese and Japanese civilizations, and the elevation of Hindu thought. They conceived their mission not as that of masters, but as that of collaborators, seeking to adapt the moral riches of Christianity to the old traditions of their new lands.

In India certain of them wrote works in Marathi or Tamil which still figure among the classics of Indian letters. In China their scientific contribution was particularly valuable, and while Japan was still cloistered, in the beginning of the nineteenth century, its astronomers secretly imported the mathematical treatises that these Jesuits had composed in Chinese in their Manchu observatories. Only in a very recent period was this collaboration renewed and developed, thanks especially to the rise of the studies in philology, history and philosophical criticism carried on by the scholars known as Orientalists.

Among the European and American students who harnessed themselves to the essential task of exploring the literary patrimony of the peoples of the East—in whom most of their compatriots were interested only through a desire to exploit material wealth—several became celebrated and exercised an immediate influence on the poets and philosophers who read their work. They revealed forgotten eras, treasures of thought and lyricism whose existence had never been suspected before.

But in spite of the admirable work of the Orientalists, in spite of the new horizons they opened to cosmopolitan culture, Europe did not seem in the least to believe that their studies had given it any more understanding of the contemporary Hindus, Iranians or Chinese.

Yet we must remember that it is probably impossible to penetrate the literature, art and culture of a people whose values one denies from the start, and to whom one hardly concedes the right to affirm its personality on any plane. Under such conditions a people can be observed only as an object; one can only stare with curiosity at its peculiarities or mysteries. The political and economic relations of the West with Asia and Africa were such, for 150 years, that it was rarely possible to talk on those terms of brotherhood and mutual esteem which are essential if understanding is to be reached. The youth of Bengal, Teheran or Sumatra studied in the Western fashion; they learned that not only mathematics and chemistry but also all contemporary literature, all modern thought, were Western. A few Europeans delighted in *The Tale of Genji,* but millions of Japanese read Shakespeare, Gibbon, Goethe, Dickens and Zola.

And yet Japan had never lost its freedom. Many other peoples, living under various regimes that were dependent in law or in fact, felt that in matters of culture as well as of government they were denied the right to speak. They were encouraged to learn (sometimes); they were never asked to teach, never asked to explain themselves. The most they could do was to give information to such investigators as deigned to ask them questions. For the rest, specialists would marshal all the resources of Western erudition to study their jargon, their folklore and their old monuments. Then in the end, in spite of so many efforts, functionaries high and low, tourists and novelists would complain that they could not understand these people—sometimes refined, sometimes backward, always secretive, dissimulative, suspicious.

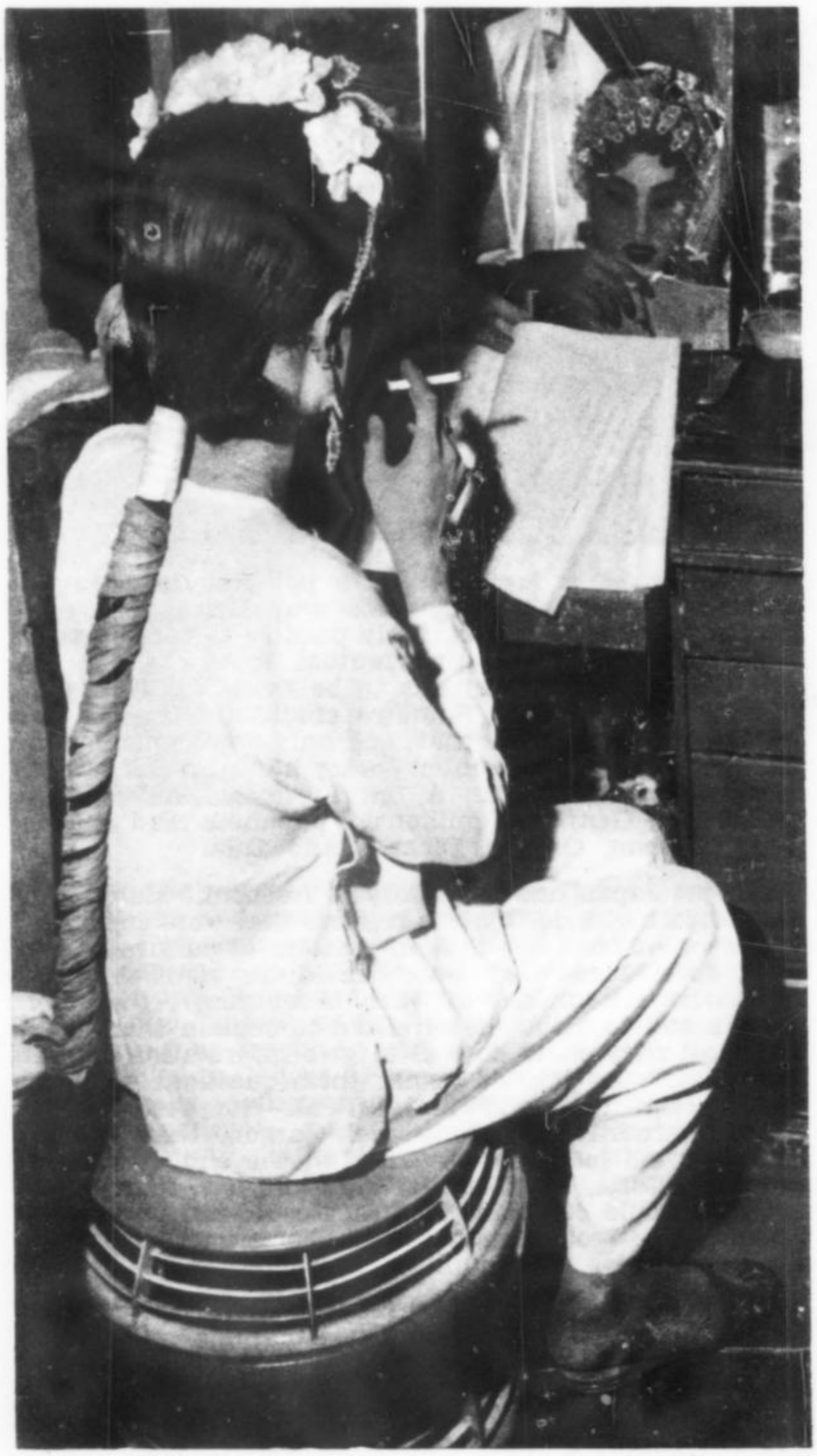
Any Easterner who might read these lines would see certain quite concrete historical situations reflected in them. Many Westerners, too, know that such situations were at the origin of a great number of resigned judgements on "psychological barriers" and on the "impenetrable threshold" of various "Asian mentalities." This time of disappointment has not been entirely forgotten. Yet the men of our century have generally recognized a simple truth often neglected by their fathers: that peoples, like individuals, can understand one another only as equals.

3 Not-so-secret passages of art, music and letters

In the effort at understanding to which UNESCO invites us—an educational enterprise in the broadest sense of the word—there is no place for mirages. What we are trying to know and understand are cultural values, and these values belong to nations, not to blocs. That is why it is wise to begin by dismissing the idea of an "East" which prevents us from seeing the real countries, the living peoples of Asia and Africa.

To the degree in which we are the heirs of past generations, histories and history books are inevitable. Good works of reference can serve to fill the gaps in incomplete or badly balanced teaching. But such books cannot replace more modest volumes written by nationals of the countries in question. While it is useful to know the broad lines of the history of China as it unfolded in the framework of a universal evolution, we need also to learn something of the history of China as the Chinese themselves see it, and as they present it to others. For past events, however important they may have been, count less than the memory of them which has been kept, or rediscovered, and less than the interpretation given by the guardians of that memory. In this sense, "historical heritages" mean nothing except in a popular perspective.

As for the great religions which, by definition, address themselves to men and women of all times, no one would think of questioning them through the intermediary of informers without authority. Obviously it is not necessary to be a Christian or a Buddhist to describe a ceremony at Lourdes or Bangkok, or to analyse St. Paul's Greek or the Pali of the Buddhist canon. But neither



Dominique Darbois © Dalmas. Paris

In Muslim, Hindu and Buddhist Asia, music, singing and dancing are chiefly ways of attuning oneself to the rhythm of the world and the music of the spheres. The theatre of the Orient may well be compared with the Christian mysteries for both have a religious setting and both relate the divine saga of beings whose sacred character is thus indefinitely renewed.

reporting nor literary criticism can presume the right to penetrate the spirit of a cult, of a faith, of a church. And here again, one can really understand only from the inside. The sacred books of Buddhism and of Islam are easy to find. Furthermore, Buddhists and Moslems of our day frequently compose, for the benefit of outsiders, the sort of commentaries and biographies which Western writers used to undertake.

For Hinduism, the documents are still more abundant, in varying degrees of popularization. Among them, one may easily surmise that it is often advantageous to choose works by Hindu authors, who generally do not pretend to reveal mysteries or advise practices in the inspired tones which certain of their European proselytes used to adopt. Fortunately the best Orientalists today, on both sides of the Atlantic, are conscientious translators and faithful interpreters who do not believe themselves either superior or inferior to the spiritual groups they are presenting. It may be regretted only that their works reach so few readers.

The situation is the same where philosophies and mysticisms are concerned, if one distinguishes them from religious teachings properly speaking. Whether one is interested in Confucian thought or Taoism, the Vedantic theses of Shankara or Nimbarka, the metaphysics of al-Farabi or the visionary accounts of Avicenna, the basic texts exist and are within the comprehension of

Werner Bischof © Magnum Photos

In Japan, writes A. Coomaraswamy, the distinguished Orientalist, the art which seems the most spontaneous to the eye is the product of the most meticulous and formal techniques... perhaps it is the profoundest inspiration that is not merely most at home with the most precise forms, but actually needs them. Above, Japanese flute players.

Westerners; they are no more or less hermetic than the writings of Malebranche, Berkeley or Hegel.

Novels, poetry and the drama obviously present fewer obstacles. Today as yesterday, every time a Western reader has been able to acquaint himself with authentic texts, he has drawn joy and profit from them. Unfortunately good translations are still all too few, and despite some real commercial successes, like those of the works of Arthur Waley (1), those which do exist are rarely published in a format and at a price which would make them popular. But several publishers are at present making notable efforts in this respect, and the field is one in which Unesco is playing an important role through its *Collection of Representative Works;* an effort is being made to enrich the Oriental series of this collection as rapidly as possible.

Doors to Japan's literary treasures

It is a mistake, then, to give up the search for good translations while comforting oneself with the thought that in 10 years the literatures of Asia will be more easily accessible than they are today. There are so many readers who are hardly beginning to be concerned with these literatures that it would be superfluous to pity them for lacking the necessary books. To take a single example in a language reputed to be difficult, and which translators began to tackle only in a relatively recent period, Japanese poetry, drama, essays and novels are really at the disposal of millions of Westerners who do not even seem to suspect it.

In English, French and German—and to a lesser degree in other European languages—these Westerners may read the principal anthologies of poetry, from the *Man'yoshu* to the *Six Collections;* the novelists and memorialists of the Heian period (Murasaki Shikibu, Sei Shonagon); the story-tellers and essayists from Kamo No Chomei to Yoshida Kenko; the great writers of the seventeenth century; novelists like Saikaku; poets like Basho; dramatists like Chikamatsu Montaemon; curious writers of the eighteenth century like Uëda Akinari, and so on. As for contemporaries, several poets have been presented in the West; there also exist translations of several plays and some twenty novels.

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But whereas the mysteries were tied to the themeof the Passion, Asia's theatre finds inexhaustible inspiration in its mythology. Above, left ,Chinese actress ; right, gong orchestra of Indo-China.

(1) Arthur Waley's work on the Tao Tê Ching, *The Way and its Power*, has just appeared in the United States in a paper-backed edition published by the Grove Press (*Unesco Collection of Representative Works*).

With a son, one conquers the three worlds. A grandson is the key to eternity.

— Mahabharaya

TWO FACES OF ASIA. When life is good the smiles of mother and child reveal a joy that words can never express. Around the world human needs are inexorably alike—love, food, clothing, work, sleep and relaxation. When these are met, life is indeed good. But Asia also shows the twisted, painful face of hunger. Only a decade ago it was found that one-third of mankind was consuming three-quarters of the world's food production. Asia, with 55% of the world's people, only disposed of 17%. Since then food crops have increased—but so have populations. Famine is still a grim reality.

© Victor Sassoon, Bangkok

It must be admitted that these publications are insufficient—and it should be noted in passing that they far from equal in number the Japanese translations from the literatures of Europe and America. But what should be emphasized is the resources that they already offer, since this quickly-jotted-down list contains key works that a Westerner has the right to demand if he is not to "ignore Japan."

It must be agreed that the best-beaten route to the cultures of the East, as to those of the West, remains the path through books, even though works of art, song and the dance would speak a more direct and more attractive language where many people are concerned. In spite of the great ease of travel of which the twentieth century is so proud, theatrical companies do not move about much and, like musicians, hardly visit any foreign cities except the capitals. And in spite of the progress of photography and electronics, good reproductions of paintings and sculpture in the field of Asian art are as rare commercially as are good recordings of classical Oriental music.

Aside from such material obstacles, though, is it really more difficult to become interested in Chinese painting than in the Chinese novel, in Turkish ceramics than in Turkish poetry? Does it take more effort to acquire an introduction to the music of Eastern peoples than to learn something about their literary works? Those Westerners who have made up their minds to listen to Indian, Balinese or Near Eastern music, instead of lolling in lazy prejudices about "monotonous chanting" and "strange quarter-tones," perceive that they are entering a musical universe which though it is certainly not that of Mozart, has beauties which are no harder to appreciate than those of *Pierrot Lunaire* or the *Marteau sans Maître*. Once the threshold has been crossed, no one will find insurmountable difficulties in obtaining the best records produced in Benares, Cairo, Istambul or Rabat—pending the greatly increased number of concerts which are to be organized in the West by the Association for Oriental Music and the International Council of Music.

On the other hand, it is doubtful if any similar society will succeed in making known and appreciated to an equal degree the innumerable masterpieces which sculptors, painters, architects, engravers, weavers, potters and goldsmiths have piled up through the centuries from Korea to Morocco. Yet many of these treasures enrich the great museums of Europe and America; several Western capitals have even housed them in special institutions where the public may go at leisure to study sixteenth-century Persian tapestries or Afghan ivories or Tibetan painting.

But the public does not rush to get in. The audience that would be reached, even in small towns and villages, by unambitious exhibitions—particularly of good reproductions of paintings—would be more numerous; and, as experience has shown, it would generally be enthusiastic. In this field there is a great task to be undertaken by universities, museums and youth movements; we must

© Sunil Janah, Calcutta

hope that the publication of reproductions and inexpensive albums will be further developed, and that the practice of holding travelling exhibitions may become general. But we may conclude, even now, that although the avenues leading to a knowledge of the arts of the East are not so broad as those which lead to its literatures, they are not, any more than the latter, closed or secret.

Even if he consents to identify his values with those of his nation, no man confines himself to those expressed in the works and the monuments of the past. He may respect these latter, cite them very frequently or venerate them, without, for this reason, regarding them as the total explanation of his acts or the inspiration of his whole life. So for anyone who wants to understand the peoples of the East to about the same degree as he understands his neighbours, a knowledge of their cultural history is indispensable. Yet a knowledge of their contemporary development is no less necessary.

In other words, Asia and Africa are situated in time, and we are now in the second half of the twentieth century. Up to a certain point the prestige of ancient literatures, the silhouettes of mosques, pagodas, Angkors and Boro Budors form a screen between the Western observer and the modern countries which nevertheless live on other things besides these books and these edifices. This word "modern" shocks people who prefer to imagine an East opposed to machines, one which is becoming industrialized in spite of itself under the influence of Westerners of the atomic age.

The reality is very different. Certain countries of the East have a great lag to make up; but already their progress is much more rapid than the experts were predicting ten or fifteen years ago. In this field, changes hardly obey cultural imperatives; they follow the rhythm of investments. On the other hand, it is true that all the countries of the East do not enjoy the techniques and the social advantages which characterize "twentieth-century civilization". But in varying degrees one may say the same of all the countries of Europe and America, without exception. Even the richest and best equipped have their forgotten lands, their anachronistic survivals or their underdeveloped classes. And if we are talking about the atomic age, no nation lives in the atomic age; none yet possesses the new installations or the equality in abundance that ought to accompany this age of human maturity.

Westerners know perfectly well that Tokyo, Delhi, Peking, Cairo, Singapore and Karachi are living in the same century as New York, London and Berne. It is not sure that they like to think of these poetic-sounding capitals as cities as proudly modern as their own—sometimes as sadly modern, depending on the hour of the day and the particular neighbourhood. Yet no country has a monopoly on reinforced concrete, colossal hotels, traffic jams, neon signs or industrial suburbs. But must we depend on our imagination to know what Eastern cities are like? How can we guess

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The life of our world is to go forward.

— Mohammed Iqbal

what Chinese metal-workers of Japanese salesgirls do after work? What kind of homes do they go back to? What kind of hopes?

How can we see this total present-day picture: urban and industrial life, customs, street scenes and family gatherings, fields and workshops, popular fairs and national holidays, the atmosphere in temples and schools? Unless we are to set out on a ceaseless round of travel, we have to depend on the mass information media, especially the press and the cinema; and it seems certain that we shall be able to count on them to fulfil this essential task.

Newspapers publish articles on one Eastern country or another, and many of these reports are excellent: they provide a wealth of detail set in an intelligible whole; they furnish valuable information concerning living conditions, political opinions, economic prospects. Illustrated magazines have published admirable portraits of a family, a village, a countryside. Unfortunately these successes cannot erase the memory of other writings, too brilliant to be honest, whose authors were obviously less anxious to inform than to please. In these cases only the strangest and most exceptional characteristics of a people, or a city, hold the limelight; the authors seem to fear that they would bore their readers if they used the more subdued colours which generally convey the ordinary existence of people and countries.

Troops of bagpipers & Cossack choirs

Sometimes those who want to understand the East even need to be warned against certain documentaries which are both fascinating and scientific: ethnographic films whose character is likely to be sadly misunderstood by the public. For the average cinemagoer may have no way of knowing that the Bedouins in their tents do not represent "the Arabs", or that the tiger-hunters of Assam do not represent India any more than the luxuriously armed tourist they are escorting represents the United States of America. On a less scientific level, the folklore of many a pleasant short film may suggest nations peopled exclusively by young temple dancers or tambourine players to spectators who would feel indignant if Scotland were symbolized exclusively by a troop of bagpipers or the Union of Soviet Socialist Republics by a Cossack choir.

Western countries never appear either very distant or very self-effacing to the inhabitants of Eastern cities endowed with American automobiles and enriched with products of the mechanical, electrical, chemical and textile industries of most of the countries of Europe. In so far as the Asian and African nations are in process of development, and count on foreign aid to hasten their economic equipment, they unleash intense competition which, needless to say, goes far beyond simply mercantile aims; there is no exporting nation which does not shower them with more or less discreet publicity, or provide them with goodwill ambassadors or technical missions, sometimes in impressive numbers. The inhabitant of an Indonesian, Thai, Indian, Persian or Arabian city may thus have the feeling that the West is with him every day, garish or raucous, on posters, on the roads, in the shops, in the cinema. To him, the idea of studying this West more closely may seem faintly amusing.

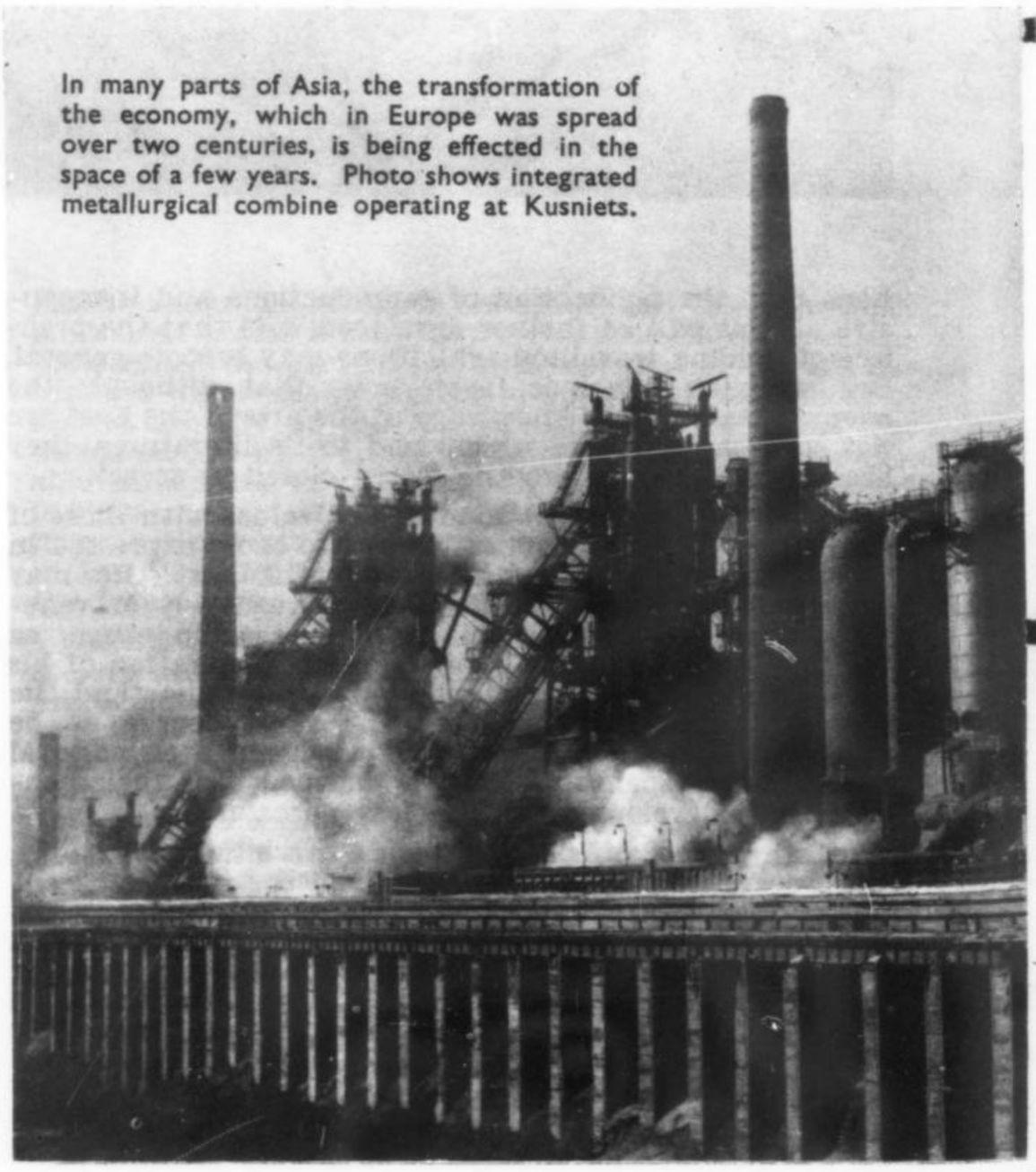
It is clear that trade, consumer goods and even propaganda do not in any case embody the essential of cultural values. But to the man in the street, this truth does not always appear to be self-evident. Cultivated people, on the other hand, will admit it willingly—that goes without saying—and yet their difficulties are none the less great. Some of them, who have studied in secondary schools and universities of a purely Western type, and who are as familiar with Western civilization as with their own country, have trouble realizing that they are, after all, exceptional, and that the problem of the appreciation of foreign cultures has not yet been touched where most of their compatriots are concerned. Others seem to feel that they know the West thoroughly because they have learned a European language. Almost all meet discouraging obstacles in the history of wars and colonization: it is sometimes hard to distinguish between the themes of politics and those of culture, and there are in all longitudes people who prefer to close their eyes and ears to the literature or the arts of a nation of whose government they disapprove.

Oriental serenity vs. Rock 'n' roll

Such factors explain a certain self-satisfaction, a certain attitude of ironic retreat. Intellectual curiosity regarding the West is surely not the most prevalent virtue in all Eastern circles. The consequences of this may be noted in the sweeping judgements which, for example, condemn the "Western spirit" whose notorious materialism is assumed to characterize Europe and the Americas from end to end. To materialism a scandalous sequence of other "isms" is usually added: imperialism, alcoholism, and so on. A West full of unemployed workers, brash militarists, juvenile gangsters and adulterous wives surely cannot have much to teach.

If a man thinks he knows everything about the Westerners' will to power and their basic anxiety, he does not ask whether something more than mere appetite does not lie at the origin of this fever, this spirit of conquest. If he identifies the West with its industrial techniques, he supposes that it will go on producing machines and more machines—useful, dangerous or amusing; he does not stop to consider that intellectual, social and even spiritual discipline may explain a scientific progress that has been developing, after all, for 400 years.

In other words, to the naïve ignorance of many Westerners concerning the East there corresponds, where more than one Easterner is concerned, a partial acquaintance with the West, insufficient to prevent serious errors as to cultural values. Certain critics, for example, cannot



In many parts of Asia, the transformation of the economy, which in Europe was spread over two centuries, is being effected in the space of a few years. Photo shows integrated metallurgical combine operating at Kusniets.

resist the temptation to oppose the serenity of the Chinese peasant to the vogue for rock'n' roll, a venerable swami to Hitler, the atomic bomb to Iraq's sanctuaries of Kerbela. It may be hoped that the cultivated public in the East will feel more and more called to explore and appreciate the deeper realities where the Western peoples are concerned—a history, a life of the mind which are not revealed either in propaganda or in the export trade.

If Europeans and Americans may be advised to try to understand a young and lucid East, stripped of its picturesqueness and "immobility", then Easterners might well take as a temporary theme a mysterious West, charged with ancient contradictions and often fonder of pure research than of wealth and comfort. It is not a question of substituting one cliché for another, but of looking for the almost secret truths that are hidden under apparently incontrovertible appearances. Thus, for example, a man who thinks he has an adequate picture of the United States would do well to forget Hollywood for a moment and turn his attention to American poets and American monks; the number of the first as well as the second may seem surprising. From another point of view, an Easterner will doubtless find it profitable to try to find out what romantic German music means to the millions of men and women, from Moscow to Buenos Aires, who listen to it with such tireless fervor.

In the West as in the East, everyone educated enough to measure the extent of his own ignorance ought to be able to replace accepted ideas with the personal study that is in every case deserved by other peoples... their books, their paintings, their music, their systems of thought, their ways of living. Schools, publishers, and various national and international organizations will doubtless be called on to furnish the means and the opportunity for this study. Naturally, each of us will remember that it is always wise to suspend judgement —on men and on cultures—until one has read, seen, listened and understood.

One final question: If we follow UNESCO's suggestions—if we try to see the nations of the East in their historical reality, and to understand their cultures as broadly as is possible for a non-specialist who is simply curious about the works and the ways of his fellows—if we do this, what will we have achieved? What will be the result of these explorations?

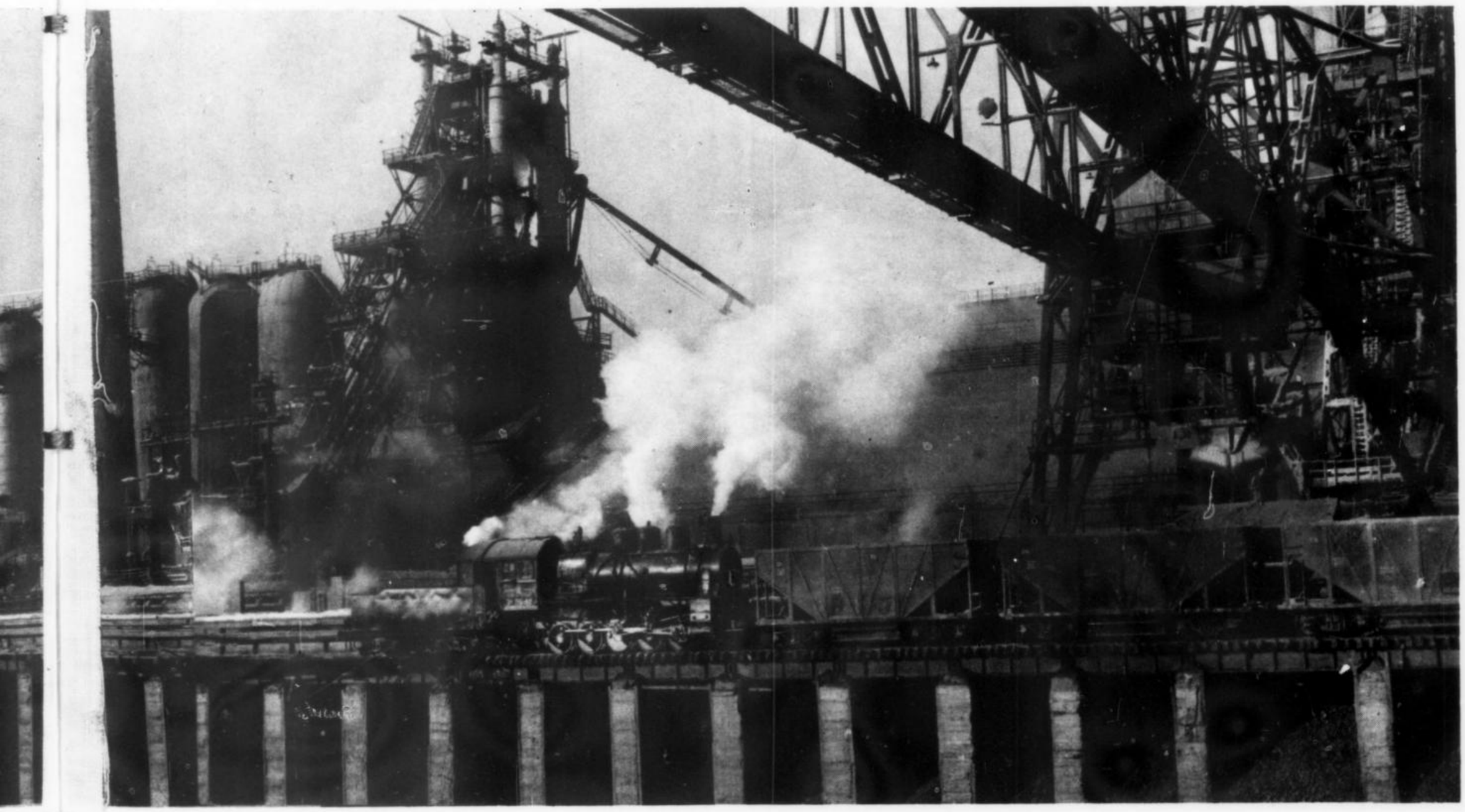
One might solemnly reply that we will have contributed to the coming of a peaceful civilization, global, and fraternal. That is possible, after all. But it is more certain that there are some very simple qualities to be acquired, some virtues which are not so common: modesty, for example, and tolerance. No one is so vain of his national culture as he who knows no other; conversely, it is difficult not to respect a people whose masterpieces one loves, whose joys and sorrows one senses.

To know the literature, the arts, the thought of a nation, to know its traditions, its teaching methods and its social problems, its costumes and its cooking—none of this necessarily brings about any practical consequences. Ordinarily these studies have the effect of refining the intelligence and sensitivity. They teach that men must not remain strangers to men. They lead one to realize that there is a human unity, rich in numerous forms which struggle against monotony. They lead one to perceive this unity in the highest works of peoples, and not only in their elementary needs.

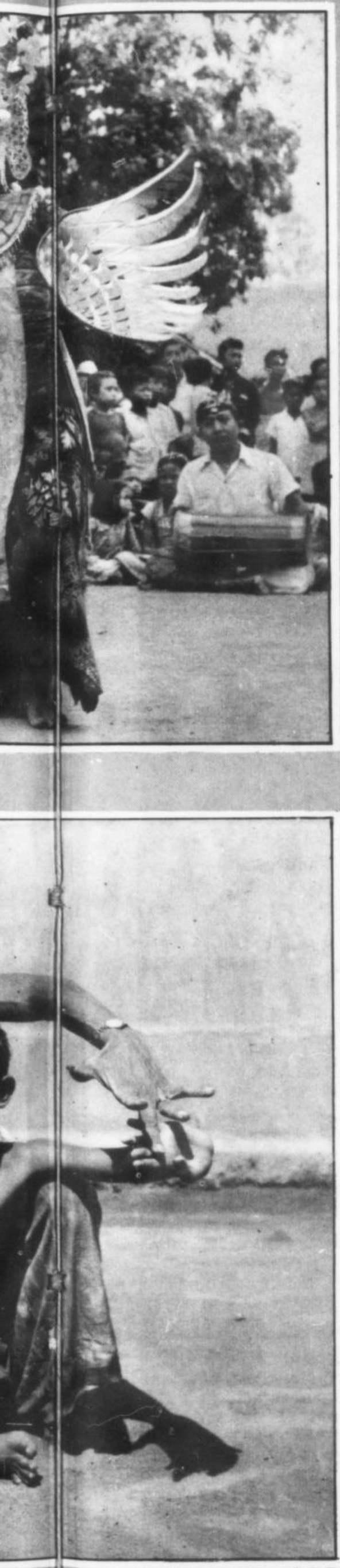
The people of a country, a city and even of a street are extremely varied and unpredictable; we shall never really know them. Yet knowing what they admire, what is recited, read or sung around them, we are not ignorant of them either. Furthermore, we will judge them the less summarily as we know these things a little better. To esteem is not always to judge. The cathedral of Chartres and the tragedies of Corneille, *Hamlet* and the *Novum Organum*, the *Well-Tempered Clavichord* and the *Critique of Pure Reason* do not permit us to judge the French, the English of the Germans of today; and one would generally be wrong to judge Westerners by their poems or their theologies.

Yet these works, these monuments, these revelations are the patrimony of Westerners; if not examples and terms of reference for them, at least living and fruitful images. It is worth the trouble to familiarize ourselves with the corresponding images which inspire the peoples of the far-off East, in order to understand them and know what aims these peoples set for themselves. Perhaps we shall then understand that this patrimony belongs to us too, and that these aims are in reality our own.

Condensed from "East-West—Towards Mutual Understanding," a new booklet shortly to be published by Unesco and prepared by the Department of Mass Communication of Unesco as a contribution to East-West mutual understanding.



Dancers of Bali



Photos © Oliver G. Wackernagel - Basel

Ministry of Information and Broadcasting, New Delhi

FIRST HIGHWAYS for man—the rivers—were the gifts of Nature, and they are still widely used as roads and dwelling places by those peoples who continue to live in rhythm with Nature. Above, early morning on the Jhelum River, near Srinagar, Kashmir. Kashmir is celebrated for its houseboats (above) often used by visitors to travel through the grandiose scenery.

UNESCO'S EAST-WEST MAJOR PROJECT

by Jacques Havet

THE march of history has reduced physical distance, multiplied the exchanges between peoples and the opportunities for useful communication, but it has also increased the risks of tragic misunderstanding. Oriental and Occidental people now belong to the same world, and this evolution must lead to solidarity.

But the West does not yet know the East. The studies of Eastern civilizations made by scholars through centuries have too often escaped the notice of the general public. The basic culture of the man of the West remains centered on a limited heritage. Prejudices and erroneous ideas continue to circulate.

The East, thrust daily into the presence of the West, too often sees only an incomplete and distorted image. The conventional picture that the cinema, press and radio offer is added to the image left from the times of trading and colonialism. Unavoidably, the picture of the West that predominates is that of a technology, detached from its intellectual and spiritual bases.

In November 1956, UNESCO's General Conference meeting in New Delhi decided that the Organization should concentrate important resources during the next ten years on activities that would contribute to a closer relationship between the East and the West. The entire Organization, including groups working with it in each country, would participate in this common enterprise. This appeal for concentrated and continuous action is the meaning of UNESCO's "Major Project for Mutual Appreciation of Cultural Values of East and West".

For UNESCO, three important points emerge from the conclusions submitted by an international advisory committee which was set up to give guidance in the implementation of the major project. Firstly an effort must be made to eliminate prejudices and replace them with knowledge of established historical and sociological facts. Secondly an understanding of the spirit of each culture, the way of life and the manner of thought and feeling of each people must be promoted by presenting facts in the perspective of history, geography and social and economic conditions. Finally, more ways must be developed to inform the general public in each country about the most remote cultures.

In this ten-year programme, the spreading of factual knowledge of all the cultures plays an important role. But there can be no substitute for direct contacts between human beings, the actual experience of meeting and talking together; only that can bring about, in the words

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Jacques Havet, French philosopher and writer, is the co-ordinator of Unesco's East-West Major Project.

of the advisory committee, a "new spirit" in relations between the peoples.

This programme involves, first of all, the basic studies and research needed for a proper understanding of the meaning of East-West rapprochement; the investigation of certain obstacles impeding mutual understanding; and an elaboration of the cultural values of different peoples so as best to interpret them to the general public in other lands.

Plans already under way include international talks, social science studies related to the evolution of the modern East, fellowships for study and research on various civilizations, and listing of the principal reference works — encyclopedias, histories, etc. — of greatest use to the layman. Later, new activities will be added: a survey of the teaching of Eastern and Western literatures, fellowships to train more translators capable of presenting to the Western public the great representative books of the East, the development of university institutions for the study and presentation of cultural knowledge of different regions and the organization of exchanges between them.

The education of children, whose minds are still unprejudiced, is an important field for long-term action. Curricula, textbooks and other teaching materials, and teaching methods, must be revised and adapted to that objective. UNESCO distributes materials, makes suggestions and organizes teachers' conferences to this end.

In many countries "associated schools" serve as a testing ground for the principles developed by UNESCO. These will continue, on an experimental basis, to help in improving the teaching of cultural values. Member States will be asked to produce books about their cultures for use in the schools of other countries. UNESCO will publish brochures for the use of teachers and pupils.

Groups concerned with adult education and youth activities are receiving help and suggestions from UNESCO for meetings and study courses among their leaders, for the preparation of material on cultural values; for the development of exchanges among their members, activities which may help to introduce into the life of a given community some of the cultural riches from other areas.

For the general public, a programme for translating the great works of modern and classical literatures of East and West is now being developed; albums are published to spread knowledge of little-known masterpieces of art, travelling exhibitions of art reproductions in colour, are circulating in Member States. The most recent one shows water colours of both East and West. UNESCO is to publish materials for projection, and inexpensive volumes to give the public easy access to this sort of material. In 1959, two parallel series of popular works will be undertaken, in which each book will present a historical panorama of the art or literature of one country of the Orient.

Articles and sample broadcasts are being provided for journalists and radio producers of East and West. UNESCO promotes co-operation and exchanges between them, produces programmes of comparative music and documentary film. UNESCO is compiling lists of films for public screening or TV, classified according to their cultural values.

These are the principal aspects of a co-ordinated effort which should provide a basis or an example for activities by Member States either in their own countries or on an international scale.

UNESCO's project is a long-term enterprise, but there is already progress which promises well for the future—the development of new habits, the broadening of public awareness of the need for better understanding between East and West, an increase in cultural materials that can lead to a genuine knowledge of the values of East and West, and a weakening of the most dangerous prejudices.

NEW SKYWAYS are today opening up areas of Asia which only a few years ago were isolated or even inaccessible. Asian countries are planning and building railways, roads, canals, harbours and airfields for exploitation of natural resources, the setting up of factories and the development of home and overseas trade. Below, plantation in Indo-China with its own airstrip.

Werner Bischof © Magnum Photos

THE ORIENT TODAY AND YESTERDAY

Some plain speaking by an Asian statesman

Right, Bagobo chieftain, from the Philippines; left, a man of Bihar in north-east India.

WHO Photos

by Charles Ammoun

Minister Plenipotentiary, Permanent Delegate of the Lebanon to Unesco

HISTORY is not simply the mirror of the past: it often influences our actions in the present and to a large extent governs our behaviour in the future. The world of yesterday is reflected in the virgin mind of the schoolchild or student by his textbooks, and what he learns from them will be projected by him onto the world of tomorrow.

What the International Advisory Committee on the Major Project is interested in is not pure historical Research, but the translation of history and historical writing into action, the extent to which acquired ideas will be practically expressed by an increase or a lessening of international understanding. What interests us, above all, is contemporary history, history in the making.

The teachings of ancient or modern history undoubtedly help to mould men's minds and deeds, but their effect is usually confined to mental attitudes. They provide no spur to direct action but leave in the subconscious mind a strange amalgam of sympathy or aversion. They are not decisive in producing definite immediate action.

Our object is to calm men's minds and ensure peace in our time, which means that our activities should be essentially focussed on contemporary history.

Not, of course, that we shall ignore ancient or modern history altogether—especially we Orientals, for whom to speak with brutal frankness—the past was the time when most of us were strong and powerful, with the world at our feet. We, too, had our heyday, when our civilization, our culture and our arms were without peer.

From our history, we can take hope for the future. I, a Lebanese, an Asian by geographical definition, find two grounds for pride in my country's history. Every man who reads a book or sails the seas owes something to the Phoenicians; and we have our share in the fame and splendour of Arab culture and civilization which spread from the desert to the Pyrenees in a glorious flowering of art and science. Forerunners of the Renaissance, ancestors in their way of Leonardo da Vinci and Christopher Colombus, custodians of the heritage of Greece which they reverently transmitted to Europe and, indirectly, discoverers of the New World and fathers of algebra, chemistry and the pointed arch, the Arabs contributed as much as any other people to the world's progress.

The exploitation of coal marked the beginning of a decline for them. There was none in their territory (or they were unable to find any). In general, they lacked a source of energy, and when one was discovered deep beneath the desert they no longer had the means of exploiting it.

There is a lesson to be learnt here. All this power and glory, culture and civilization, which once had the mastery and were the envy of the world, has shrunk in a bare two or three centuries, to a few pages in the Encyclopaedia Britannica! Nor is there any civilization or country which can be sure of escaping such a twist of fate.

But we Orientals, reviewing this history, must set ourselves firmly against basking in our past glory, using it as an excuse for living in a dream-world of yesterday, and justifying our inactivity, divisions and vanity, as we squander the noble heritage of our ancestors, by flaunting the golden pages written by them in the face of the marvelling West. What we need is just sufficient history to avoid becoming exclusively concerned with the present but not too much to lull us to sleep in a Capuan paradise of the past.

Passions are still hot so far as contemporary history is concerned and many of the actors are still living. The wounds have not yet healed, and conflicts of interests are still unresolved.

World developments since 1914 have moved apace. All we need do is to consider the facts, look at the map and study the statistics. There has been a tremendous upheaval, and this is especially true as regards the relations between the Orient and the Occident.

The post-1914 period has been marked by the accession of a whole host of States to independence. The influence of the West—or perhaps, to be more exact, one should say of Europe in particular (and, still more precisely, its

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UNESCO *has set up an international advisory committee of experts from over* 20 *nations to assist it in carrying out its* 10*-year Major Project to promote better mutual appreciation of the cultural values of the Orient and the Occident. The article on this page and that on page* 26 *are based on papers which were presented to a recent meeting of this advisory committee.*

military and political presence or entrenchment)—has undergone an amazing decline. The contraction of this Balzacian "wild ass's skin" sums up the whole drama of modern times.

In what way can the history of these developments promote better appreciation of mutual values? It is history in the making, and, in some cases, still to make. To complete it, two lines of action would today have to be contemplated, designed for different sets of schoolchildren or students and based on two equally vital principles.

The first is oblivion. Our memories may be a millstone round our necks. It is good now and then to deposit them in the cloakroom of modern times and let them stay there.

The new conception of history should be based on total oblivion of one particular aspect of the past. People must forget that they once occupied a country and had to govern it by main force, that they exploited it economically, humiliated it by all sorts of legal or devious discriminatory practices, disparaged its culture and language and cast scorn on its institutions and faith; and that it emerges from these passages in its history still bruised in body and still suffering from the indignities to its pride and self-respect. With all this over and done with, there must be no hankering after the past: the only possible reconquest is a cultural one.

What must be consigned to oblivion, above all, is the concept of racial superiority, and those red, green and blue patches which pictorially symbolized servitude or domination, the relationship of the lord to his serfs or slaves, on yesterday's atlases and wall maps. I do not think I am being over-paradoxical in stressing this seemingly trivial aspect; but who can say how much harm has been done to the world by this insidious colour-mania —a symbol of possession for the one and a badge of shame for the other? Our eyes must be trained to see with a new vision.

History textbooks more than any others, reflect the spirit behind them. We can count on the full support and honest co-operation of all governments in the Orient or the Occident in inculcating this spirit in their schools, colleges and universities; and the rising generations, having unlearned hatred or contempt, will extend the hand of the friendship to each other across the seas. We shall have restored the bridge of love and friendship.

I note with alarm, however, that so far I have mainly expressed the Oriental point of view, much as I wanted to slough off my old self: I would be setting a bad example, if I did not manage to shed that skin.

We are asking the Occident to forget; but we shall ask the Orient to remember. That is the second principle. We shall ask it to remember all the benefits conferred by hygiene, science and education; the roads, ports and hospitals that have been built and the modern techniques which have been thrown open to it and on which its salvation depends; and to cherish the memory of the devoted service given by teachers, doctors and missionaries, or even by soldiers who were all three in one. Nor should it forget—however paradoxical this may seem—that from its struggles as well as from the example set it has often acquired a sense of dignity and an understanding of freedom, and become conscious, through its tribulations of its historical, political or national personality.

Cont'd on next page

GREAT BRONZE BUDDHA of Kamakura, near Yokohama, dwarfs class of Japanese schoolchildren out for a day's sightseeing, as they pose for the photographer. This giant bronze Amitabha Buddha, now sitting under the open sky, was once enshrined in a majestic structure which was repeatedly struck by natural disasters until it was finally carried away by a tidal wave in 1495.

© Oliver G. Wackernagel, Basel

THE ORIENT TODAY AND YESTERDAY
(Continued)

Let the Occident forget and the Orient remember

The Occident never succeeded in hiding its true face behind the mask it presented to us, and it reassumed its true character whenever it dropped that mask in moments of relaxation. These brief moments of truth enabled us to model some of our own features on those of the Occident, or rather to rediscover them, buried as they were under centuries of servitude and oppression.

Especially must we not forget the language which was brought to us, and through which we have made contact with the new era; there is not one of us who does not owe something in his educational make-up to that contribution. For myself, it is so much part and parcel of me that I cannot speak of an outside contribution to designate that language which has put us into touch with all the technical and humanistic sciences and glorious new fields of intellectual activity and enabled us to profit by the fruits of world endeavour, to assimilate the achievements of mankind as a whole and to merge them with our own.

Certain considerations should be singled out for special study. In particular, action must be taken to combat discrimination. This new word for a very old phenomenon still awaits precise definition. In essence, it covers inequality of treatment based on prejudice, the prejudice often being nothing more than a philosophical cloak masking concrete material interests. Anything done in this field will have a very beneficial effect.

Injured pride is at the root of very many of the misunderstandings existing between Orient and Occident. Until recently, the Westerner, and more particularly the European, was the master of the world, and the fount of all power. That situation lasted for two or three generations. How could it fail to produce a certain sense of superiority, conscious or unconscious, which was bound to be reflected in action, whether in a crude, concealed or even in a courteous manner. It is this feeling which must be overcome on the part of the Occident, and the way to do it is by explaining the historical facts.

We Easterners, too, are very sensitive on this point. We often—all too often—give the impression of having been flayed alive: the slightest remark upsets and irritates us. Years and sometimes centuries of contempt or insult have left us with hypersensitive skins. We are no longer content with anything less than superlative praise. Our accession to independence has transformed us neither into States nor nations, nor into perfect beings.

It is understandable, after all, that in the first flush of our recovered freedom, we should have let ourselves become intoxicated by the magic of the word and the reality of what it stood for. But today, one of the conditions for our survival and salvation is that we should see ourselves more clearly, and expose and fight against our failings, weaknesses and indeed faults, accepting and inviting criticism, comment and even friendly raillery.

★

I HAVE referred particularly to action among schoolchildren and students. This must be supplemented by another form of action relating to another generation entirely. Here we come up against a new problem: that of the discontinuity of history.

The world does not stay still between the time we leave the schoolroom or the university and the time when we play an active part in life. The fact that the historical process has quickened is now generally accepted. By a sort of process of osmosis or contagion which can be traced back to modern techniques, history has been sharing in the effects of the acceleration of means of communication and information media.

Modern man has little time for reflexion, and the statesman is no exception to the rule. It needs a prodigious effort of energy and will on his part to turn inwards and make a calm, careful and objective study of the facts. It is even more difficult to look beyond national boundaries and draw overall conclusions from unco-ordinated events taking place in the four corners of the earth.

There is a wide gulf between what the student has learnt and what the man of action has failed to learn and assimilate in a world which is in rapid and perpetual motion. All this is even truer of the relations between the Orient and the Occident.

We must think in terms of a revision of modern history in respect of Orient-Occident relations, for the use of adults. Let us be bold innovators in this respect.

What I have in mind would be the selection of a group of Easterners, a body of travelling professors or lecturers, as it were, who would give courses at universities but whose main rôle would be primarily that of missionaries. They would act in a missionary spirit, and their courses would have to be fairly widely publicized. They would spend a year in each country giving their audiences an accurate picture of developments in their native lands.

There remains one final aspect: future prospects. What we have to do, I suggest, is to write the history of future relations between the Orient and the Occident—and this without having recourse to fortune-tellers, seers or prophets!

Not that we can work out this history of tomorrow in detail, but its main lines of development can be foreseen. Once we have forgotten or unlearnt hatred, we shall have to build anew; and, in that connexion, we shall have to demonstrate, by suitable examples, the impossibility of nationalistic isolation.

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THIS brings us to a delicate point. There can be no denying that there is a rising tide of nationalism over a large part of the globe. It cannot be turned back, and it is useless to oppose it: it must be harnessed. Nationalism is out of date. It has come too late in a world which is too old. It is, in any case, a necessary stage, and the wise course might be to shorten that transition from one state to another as far as possible. But it would be futile to ignore it, and even more so to discount it.

Nationalism has not always been solely a reaction against the Occident. The Arab countries, for example, languished for centuries under Oriental oppression. Their nationalism is a phenomenon which retains its purity just because it is not channelled in a single direction.

It has to be accepted, as a necessary good or evil. And I really mean "necessary": even if it is an outmoded concept made obsolete by the advance of modern thought and science, a dose—or fit—of nationalism enables countries which have just achieved independence to gain a clearer knowledge of themselves in all fields, and especially in the cultural field. They rediscover their language, their literature, their poets, their historians and (more rarely) their scientists.

This reawakening sometimes has its childish aspects. Let us see to it that there is nothing repugnant about it and that it is free from the excesses which sometimes result in condemning the use of Arabic figures in the name of Arab nationalism, or others of the same kind—which incidentally, are now on the wane, even where they have been found.

Once this outburst is over, another aspect of the problem arises: the need for close collaboration in all fields and especially in that of culture, for exchanges in all forms, for interpretation and interdependence, for action directed along two distinct but not contradictory lines.

Such is the first task in which a little nationalism does not come amiss, to bring about the revival of a country's culture and restore to it its former glory (for all cultures are glorious), to invigorate and foster it, making it dynamic, modern and inspiring through contact with other cultures—in our case, the Western cultures or culture. And this must be done straightforwardly and candidly without ulterior motives, and with that feeling of respect which is essential in any task. True there must be no imitation, but neither must there be any hesitation in learning.

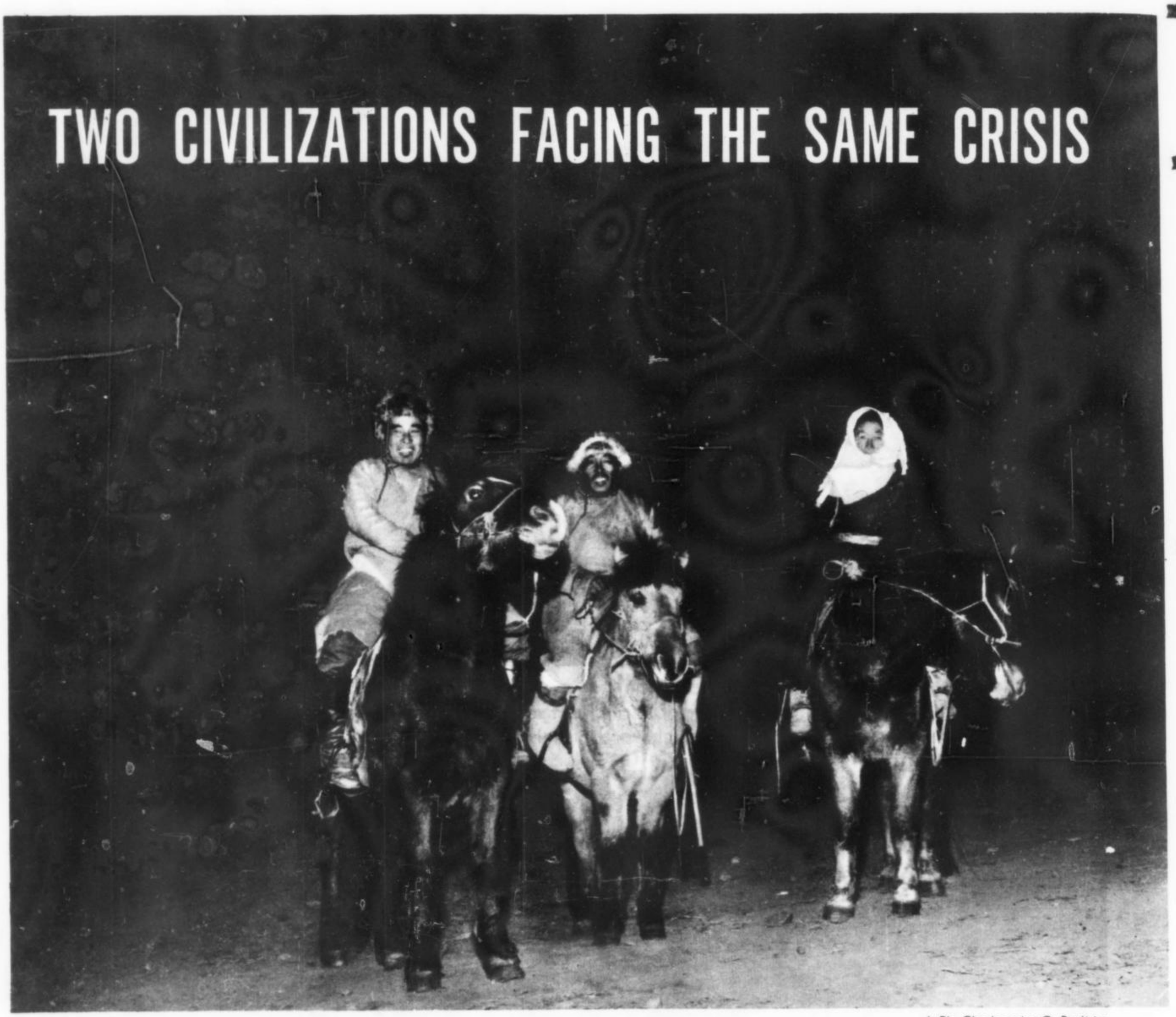
What we have to do, above all, is to drive home the need for human fellowship. That is yet another elementary truth, but it seems essential today to repeat such truths continually. They are accepted in principle but ignored in practice.

Werner Bischof © Magnum Photos

The world over, the family circle offers an image of warmth and security. Around cooking pots in Assam (below) or reunited at the day's end, talking and sipping tea in Tokyo (above) the family symbolizes unmistakeably the essential oneness of mankind.

© Sunil Janah, Calcutta

TWO CIVILIZATIONS FACING THE SAME CRISIS



J. Ph. Charbonnier © *Realities*

In the mountain-rimmed, open spaces of Mongolia, children learn to ride when they are four or five years old on ponies which are famed for their speed and hardiness. Automobiles can be used, even without roads, over great stretches of the flat dry country, but the people rely mostly on horses for transportation and the mail is usually carried by men on relays of horses.

by K. D. Erdmann

Professor of Modern History, University of Kiel, Federal Republic of Germany

SINCE the middle of the 18th century, Europeans have become accustomed to arranging the history of civilizations in a series which, while chronological, also signifies a grading of values. The 18th century French statesman and economist, Turgot, himself visualized the evolution of history in three stages, namely, the theological, metaphysical and empirical eras. As empirical knowledge developed in Europe, Europeans felt justified in considering themselves in the forefront of progress and looking down on other civilizations as backward.

This outlook is aptly described in the following terms by Paul Hazard in his book on *La pensée européenne au XVIII^e siècle* : "The virtuous Chinese and the wise Egyptians were for ever being praised; but it had to be admitted that neither China nor Egypt had fulfilled the promises of early days. They had remained sunk in inertia, while the West had displayed tireless intellectual curiosity. It had never ceased to do so, so that the Greeks and Romans themselves were surpassed by the present... and thus the new Europe was better than the old... Not that its sons were without faults. Restless and excitable, their history was one of incessant revolutions and their annals a tissue of misfortunes, follies and crimes. Corrupted by luxury, they cruelly exploited the inhabitants of the colonies they had conquered. Yet they retained the right to be proud of themselves. Why had the Asians and Africans not anchored in their harbours, conquered their territories and imposed their authority on the local princes? Because the Europeans were stronger and they were stronger because they were wiser; being wiser, they represented a more advanced state of civilization."

This conviction of the superiority of the progressive European spirit over people of other civilizations has been very forcibly expressed in Hegel's *Philosophy of History*.

He took freedom as the central theme of history. The essence of world history was, according to his famous definition, progress in consciousness of freedom. He considered that history began in the Far East and then advanced through the Near East, Greece and Rome, to culminate in European civilization. He did not see cultures on the same level as different possibilities inherent in Man's nature of representing himself and interpreting his position in the world; on the contrary, looking back from the cultural heights of 19th century Europe, the old civilizations of Asia and ancient European cultures appear as historical stages which have been left behind.

All of us have had numerous occasions to realize that the end of European colonialism does not mean the end of the process of Europeanization which began to spread through the world a century ago. On the contrary, this process has been accelerated since the freed peoples of Asia have themselves taken over, with all their energy, the rebuilding and modernization of their economies, States, and societies. No one can foretell the fate of these peoples' ancient philosophical, religious and artistic inheritance or foresee whether a civilization, forming a new chapter in human history, will emerge from this confrontation.

In order to see the relationship between East and West in proper historical perspective, however, it must be realized that the development of modern technology means a profound incision, not to say a break, even in Europe itself. The life of a modern European is further removed from the life of a townsman or countryman of Goethe's day, some 150 years ago, than the life of the latter was from that of a European in the early Middle Ages, a thousand years ago. It is becoming increasingly clear from historical research that the real turning point in European history was not in 1500, between the Middle Ages and modern times, but at the time of the great industrial, political and social revolution of the 18th and 19th centuries.

Man has taken it upon himself to burst his natural bonds and to conquer time and space. Like technology, economics and society have been drawn into the sphere of planning and calculation. Our age is dominated by technical considerations of a utilitarian nature and not by respect for inherited values and traditions. For a thousand years, the basic element of the European social system was seignorial right and the privileged urban community. This system, on which the old European culture was based, has vanished. A propertied and educated middle class and after that the working class, have come to the fore as the determining factors in history, and the process of social revolution, which began 150 years ago, has not yet come to an end. Educators throughout the Western world are wondering what will become of Europe's cultural and educational inheritance and whether, for example, a classical education has any real chance of survival in the present-day world.

In this uncertainty about its present-day civilization, Europe is in a position which, despite all differences, is in a sense comparable with that of the peoples of Asia, with their ancient civilizations, who are in process of becoming Europeanized. All civilizations are today facing the same problem, namely, how to preserve an old and hallowed cultural heritage, handed down through the ages, in our modern world of technology and bureaucracy, and whether it is even possible or desirable to preserve it. Do the peoples of East and West realize that they are in the throes of the same cultural crisis?

For the Westerner, it may be said that the fascination of Asia lies in its traditional culture—its old religions, philosophy, wisdom and art—in comparison with which modern Asian culture and Asian present-day problems are unfortunately given less weight. Conversely, is it not true that the attraction of Western civilization for the Asian peoples is to be attributed almost entirely to modern scientific and technological progress, which has made them forget the old European values?

Here, it appears necessary to establish a balance and this might be a special task for UNESCO under its East-West Project. The Westerner, who looks upon free Asia as an area where a great and immensely important movement is going on, must recognize that the attempt of the Asian peoples to reconcile their venerable cultural tradition with present-day industrial and technological needs is a matter which concerns him also. Whether this reconciliation is everywhere desired and whether, where it is desired, it will succeed, is another question.

This aspect of the Asian situation is important to the modern Westerner, concious of his own cultural problems. On the other hand, I wonder how far the Asian peoples in process of adopting Western industrial practices and technology are aware that this is only one aspect of Western civilization. Industry and technology are the offshoots of science and the latter is deeply rooted in the intellectual, and I might even say spiritual, heritage of Europe. A gulf divides the new Europe from the old and yet modern Europe draws its life-blood from its intellectual past and its historical legacy.

J. Ph. Chardonnier © *Realities*

Chemistry class in a laboratory at the University of Ulan Bator, formerly Urga, the capital of the Mongolian People's Republic.

Werner Bischof © Magnum photos

Rubber latex being graded after cleaning in Cambodia. In north-west Cambodia is Angkor Wat, capital of the once mighty Khmer Empire.

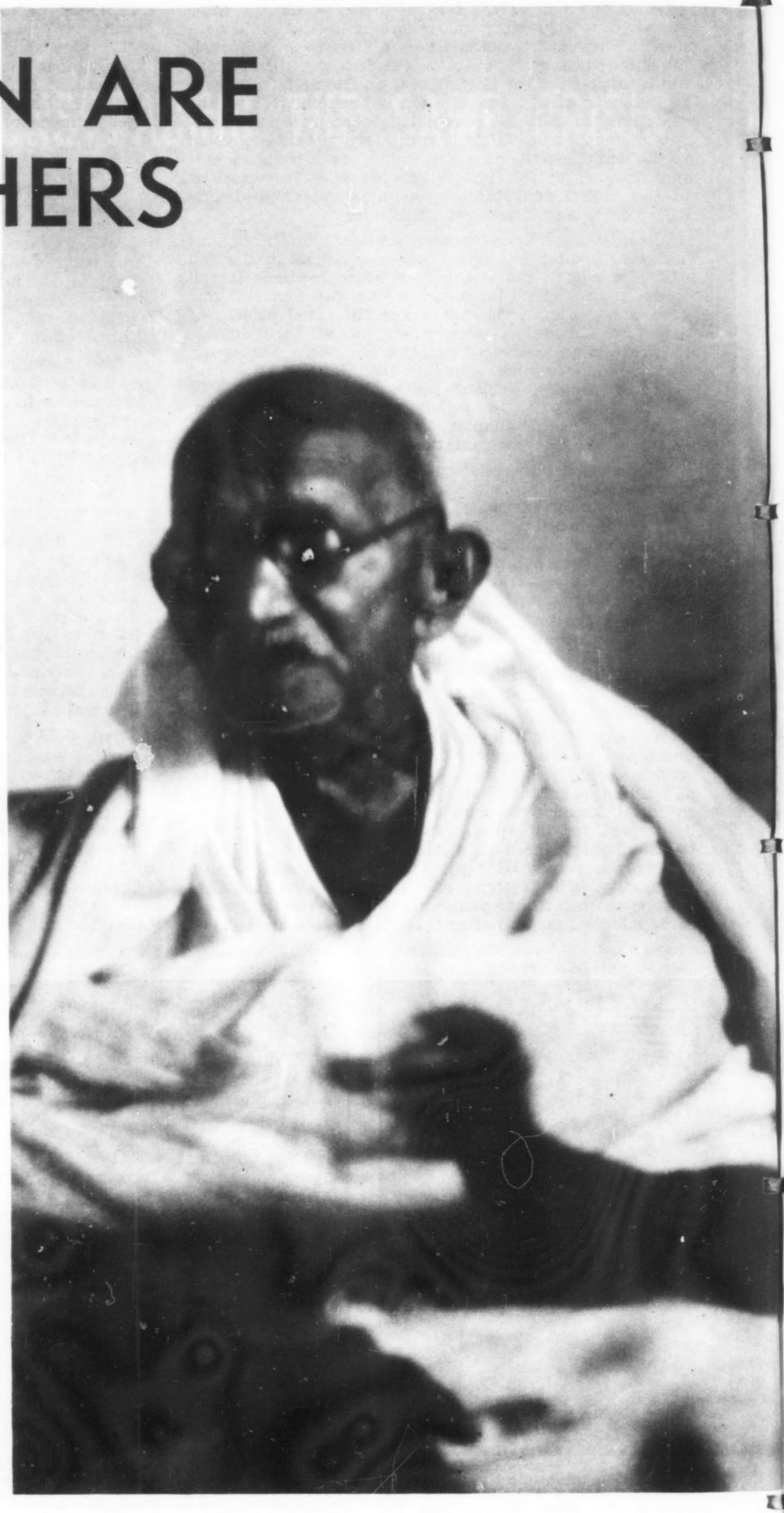
High Commissioner for Ceylon, London

Papaw growing in Ceylon is tapped for the latex that is used in the manufacture of papain, a ferment which decomposes proteins.

ALL MEN ARE BROTHERS

UNESCO'S TRIBUTE TO MAHATMA GANDHI

Unesco is paying a special tribute to Mahatma Gandhi. It renders homage to both the person and the writings of a man whose spiritual influence has extended throughout the world in a new book entitled *All Men Are Brothers*, which presents the life and thoughts of the great teacher as set down in Gandhi's own words. The aim of the texts is to illustrate and make better known the different aspects of Gandhi's personality and writings. The English edition will be followed by French and Spanish versions (See page 35). On pages 30 and 31 we publish a selection of Gandhi's thoughts taken from *All Men Are Brothers*. The complete introduction to the Unesco volume specially written by Sir Sarvepalli Radhakrishnan, Vice-President of India, is presented on the opposite page.



Henri Cartier-Bresson © Magnum Photos

A GREAT teacher appears once in a while. Several centuries may pass by without the advent of such a one. That by which he is known is his life. He first lives and then tells others how they may live likewise. Such a teacher was Gandhi. These Selections from his speeches and writings compiled with great care and discrimination by Sri Krishna Kripalani will give the reader some ideas of the workings of Gandhi's mind, the growth and the practical techniques which he adopted.

Gandhi's life was rooted in India's religious tradition with its emphasis on a passionate search for truth, a profound reverence for life, the ideal of non-attachment and the readiness to sacrifice all for the knowledge of God. He lived his whole life in the perpetual quest of truth: "I live and move and have my being in the pursuit of this goal."

A life which has no roots, which is lacking in depth of background is a superficial one. There are some who assume that when we see what is right we will do it. Even when we know what is right it does not follow that we will choose and do right. We are overborne by powerful impulses and do wrong and betray the light in us. "In our present state we are, according to the Hindu doctrine, only partly human; the lower part of us is still animal; only the conquest of our lower instincts by love can slay the animal in us." It is by a process of trial and error, self-research and austere discipline that the human being moves step by painful step along the road to fulfilment.

Gandhi's religion was a rational and ethical one. He would not accept any belief which did not appeal to his reason or any injunction which did not commend to his conscience.

IF we believe in God, not merely with our intellect but with our whole being, we will love all mankind without any distinction of race or class, nation or religion. We will work for the unity of mankind. "All my actions have their rise in my inalienable love of mankind." "I have known no distinction between relatives and strangers, countrymen and foreigners, white and coloured, Hindus and Indians of other faiths whether Musulmans, Parsees, Christians or Jews. I may say that my heart has been incapable of making any such distinctions." "By a long process of prayerful discipline I have ceased for over forty years to hate anybody." All men are brothers and no human being should be a stranger to another. The welfare of all, *sarvodaya,* should be our aim. God is the common bond that unites all human beings. To break this bond even with our greatest enemy is to tear God himself to pieces. There is humanity even in the most wicked.

This view leads naturally to the adoption of non-violence as the best means for solving all problems, national and international. Gandhi affirmed that he was not a visionary but a practical idealist. Non-violence is meant not merely for saints and sages but for the common people also. "Non-violence is the law of our species, as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law — to the strength of the spirit."

GANDHI was the first in human history to extend the principle of non-violence from the individual to the social and political plane. He entered politics for the purpose of experimenting with non-violence and establishing its validity.

"Some friends have told me that truth and non-violence have no place in politics and worldly affairs. I do not agree. I have no use for them as a means of individual salvation. Their introduction and application in everyday life has been my experiment all along." "For me, politics bereft of religion are absolute dirt, ever to be shunned. Politics concerns nations and that which concerns the welfare of nations must be one of the concerns of a man who is religiously inclined, in other words, a seeker after God and Truth. For me God and Truth are convertible terms, and if any one told me that God was a God of untruth or a God of torture I would decline to worship Him. Therefore, in politics also we have to establish the Kingdom of Heaven."

In the struggle of India's independence, he insisted that we should adopt civilized methods of non-violence and suffering. His stand for the freedom of India was not based on any hatred for Britain. We must hate the sin not the sinner. "For me patriotism is the same as humanity. I am patriotic because I an human and humane. I will not hurt England or Germany to serve India." He believed that he rendered a service to the British in helping them to do the right thing by India. The result was not only the liberation of the Indian people but an increase in the moral resources of mankind.

In the present nuclear context, if we wish to save the world, we should adopt the principles of non-violence. Gandhi said: "I did not move a muscle, when I first heard that an atom bomb had wiped out Hiroshima. On the contrary I said to myself: "unless now the world adopts non-violence, it will spell certain suicide for mankind." "In any future conflict we cannot be certain that neither side will deliberately use nuclear weapons. We have the power to destroy in one blinding flash all that we have carefully built up across the centuries by our endeavour and sacrifice. By a campaign of propaganda we condition men's minds for nuclear warfare. Provocative remarks fly about freely. We use aggression even in words; harsh judgements, ill-will, anger, are all insidious forms of violence.

In the present predicament when we are not able to adjust ourselves to the new conditions which science has brought about, it is not easy to adopt the principles of non-violence, truth and understanding. But on that ground we should not give up the effort. While the obstinacy of the political leaders puts fear into our hearts, the common sense and conscience of the peoples of the world give us hope.

With the increased velocity of modern changes we do not know what the world will be a hundred years hence. We cannot anticipate the future currents of thought and feeling. But years may go their way, yet the great principles of *satya* and *ahimsa,* truth and non-violence, are there to guide us. They are the silent stars keeping holy vigil above a tired and turbulent world. Like Gandhi we may be firm in our conviction that the sun shines above the drifting clouds.

WE live in an age which is aware of its own defeat and moral coarsening, an age in which old certainties are breaking down, the familiar patterns are tilting and cracking. There is increasing intolerance and embitterment. The creative flame that kindled the great human society is languishing. The human mind in all its baffling strangeness and variety produces contrary types, a Buddha or a Gandhi, a Nero or a Hitler. It is our pride that one of the greatest figures of history lived in our generation, walked with us, spoke to us, taught us the way of civilized living. He who wrongs no one fears no one. He has nothing to hide and so is fearless. He looks everyone in the face. His step is firm, his body upright, and his words are direct and straight. Plato said long ago: "There always are in the world a few inspired men whose acquaintance is beyond price."

The world is sick of hatred

— Mahatma Gandhi

★ I have nothing new to teach the world. Truth and non-violence are as old as the hills.

★ It has always been a mystery to me how men can feel themselves honoured by the humiliation of their fellow-beings.

★ "Hate the sin and not the sinner" is a precept which, though easy enough to understand, is rarely practised, and that is why the poison of hatred spreads in the world.

★ You have to stand against the whole world although you may have to stand alone. You have to stare the world in the face although the world may look at you with bloodshot eyes. Do not fear. Trust that little thing in you which resides in the heart and says: "Forsake friends, wife, all; but testify to that for which you have lived and for which you have to die."

★ God has created different faiths just as He has the votaries thereof. How can I even secretly harbour the thought that my neighbour's faith is inferior to mine and wish that he should give up his faith and embrace mine? As a true and loyal friend, I can only wish and pray that he may live and grow perfect in his own faith. In God's house there are many mansions and they are equally holy.

★ Let no one even for a moment entertain the fear that a reverent study of other religions is likely to weaken or shake one's faith in one's own. The Hindu system of philosophy regards all religions as containing the elements of truth in them and enjoins an attitude of respect and reverence towards them all. This of course presupposes regard for one's own religion. Study and appreciation of other religions need not cause a weakening of that regard; it should mean extension of that regard to other religions.

★ Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man. Destruction is not the law of the humans. Man lives freely by his readiness to die, if need be, at the hands of his brother, never by killing him. Every murder or other injury, no matter for what cause, committed or inflicted on another is a crime against humanity.

★ My experience, daily growing stronger and richer, tells me that there is no peace for individuals or for nations without practising Truth and Non-violence to the uttermost extent possible for man. The policy of retaliation has never succeeded.

★ My love for non-violence is superior to every other thing mundane or supramundane. It is equalled only by my love for truth which is to me synonymous with non-violence through which and which alone I can see and reach Truth. My scheme of life, if it draws no distinction between different religionists in India, also draws none between different races. For me "A man's a man for a' that."

★ My non-violence does not admit of running away from danger and leaving dear ones unprotected. Between violence and cowardly flight, I can only prefer violence to cowardice. I can no more preach non-violence to a coward than I can tempt a blind man to enjoy healthy scenes. Non-violence is the summit of bravery. And in my own experience, I have had no difficulty in demonstrating to men trained in the school of violence the superiority of non-violence. As a coward, which I was for years, I harboured violence. I began to prize non-violence only when I began to shed cowardice.

★ Not knowing the stuff of which non-violence is made, many have honestly believed that running away from danger every time was a virtue compared to offering resistance, especially when it was fraught with danger to one's life. As a teacher of non-violence, I must, so far as it is possible for me, guard against such an unmanly belief.

★ I am not a visionary. I claim to be a practical idealist. Religion of non-violence is not meant merely for the *rishis* and saints. It is meant for the common people as well. Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute, and he knows no law but that of physical might. The dignity of man requires obedience to a higher law, to the strength of the spirit.

★ Often does good come out of evil. But that is God's, not man's plan. Man knows that only evil can come out of evil, as good out of good... The moral to be legitimately drawn from the supreme tragedy of the atom bomb is that it will not be destroyed by counter bombs, even as violence cannot be by counter violence. Mankind has to go out of violence only through non-violence. Hatred can be overcome only by love. Counter hatred only increases the surface, as well as the depth of hatred.

★ It is impossible for one to be an internationalist without being a nationalist. Internationalism is possible only when nationalism becomes a fact, i.e., when peoples belonging to different countries have organized themselves and are able to act as one man. It is not nationalism that is evil, it is the narrowness, selfishness, exclusiveness which is the bane of modern nations which is evil. Each wants to profit at the expense of, and rise on the ruin of, the other.

★ Interdependence is and ought to be as much the ideal of man as self-sufficiency. Man is a social being. Without inter-relation with society he cannot realize his oneness with the universe or suppress his egoism. His social interdependence enables him to test his faith and to prove himself on the touchstone of reality. If man were so placed or could so place himself as to be absolutely above all dependence on his fellow-beings he would become so proud and arrogant as to be a veritable burden and nuisance to the world. Dependence on society teaches him the lesson of humanity.

★ What is the cause of the present chaos? It is exploitation, I will not say of weaker nations by the stronger, but of sister nations by sister nations. And my fundamental objection to machinery rests on the fact that it is machinery that has enabled these nations to exploit others.

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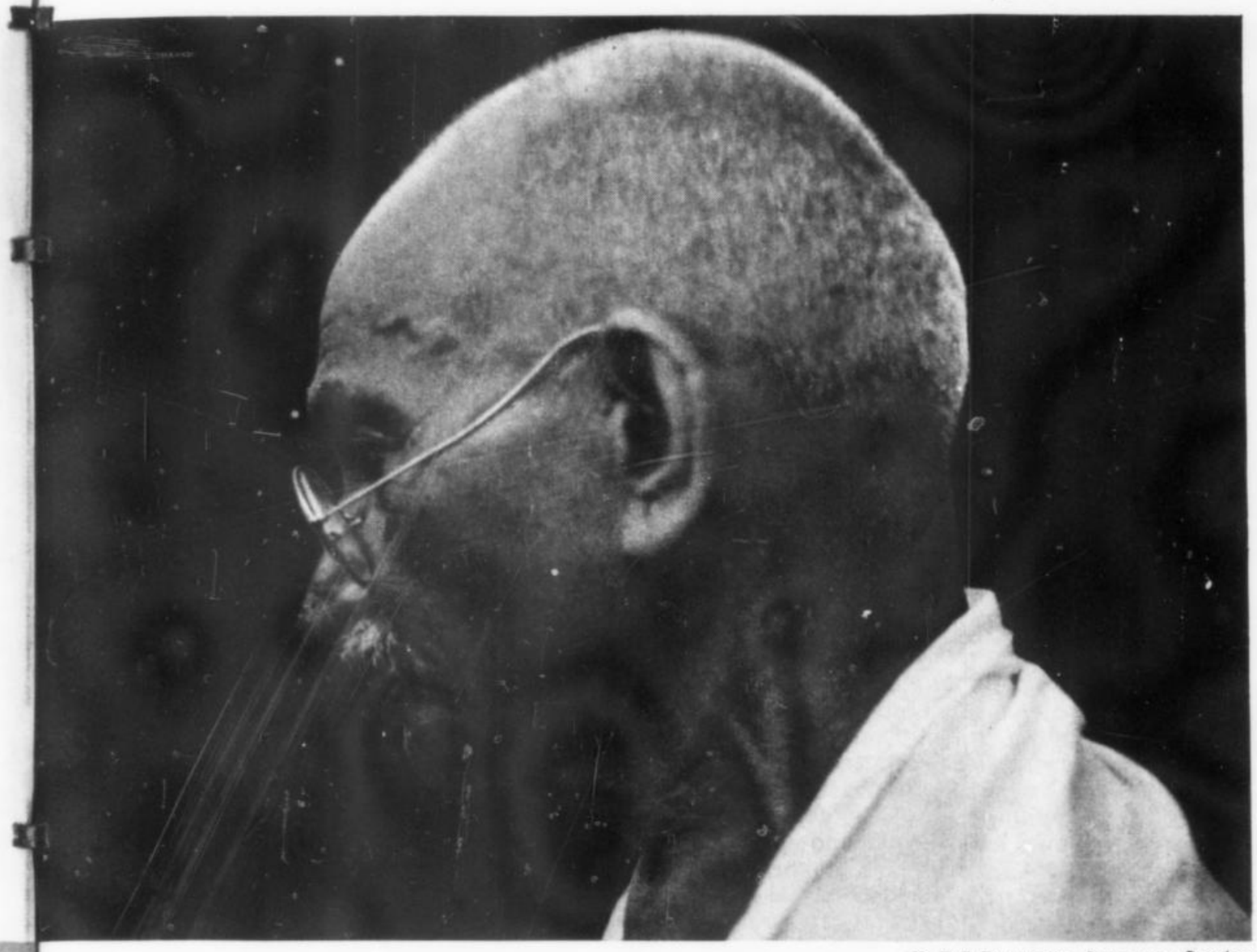


© D.R.D. Wadia, *Panorama*, Bombay

★ My notion of democracy is that under it the weakest should have the same opportunity as the strongest. That can never happen except through non-violence.

★ The true source of rights is duty. If we all discharge our duties, rights will not be far to seek. If leaving duties unperformed we run after rights, they will escape us like a will-o'-the-wisp. The more we pursue them, the farther will they fly.

★ To me political power is not an end but one of the means of enabling people to better their condition in every department of life. Political power means capacity to regulate national life through national representatives. If national life becomes so perfect as to become self-regulated, no representation becomes necessary. There is then a state of enlightened anarchy. In such a state every one is his own ruler. He rules himself in such a manner that he is never a hindrance to his neighbour. In the ideal State, therefore, there is no political power because there is no State. But the ideal is never fully realized in life. Hence the classical statement of Thoreau that that government is best which governs the least.

★ I value individual freedom but you must not forget that man is essentially a social being. He has risen to his present status by learning to adjust his individualism to the requirements of social progress. Unrestricted individualism is the law of the beast of the jungle. We have learnt to strike the mean between individual freedom and social restraint. Willing submission to social restraint for the sake of the well-being of the whole society enriches both the individual and the society of which one is a member.

★ The golden rule of conduct is mutual toleration, seeing that we will never all think alike and we shall see Truth in fragment and from different angles of vision. Conscience is not the same thing for all. Whilst, therefore, it is a good guide for individual conduct, imposition of that conduct upon all will be an insufferable interference with everybody's freedom of conscience.

★ Differences of opinion should never mean hostility. If they did, my wife and I should be sworn enemies of one another. I do not know two persons in the world who had no difference of opinion, and as I am follower of the Gita, I have always attempted to regard those who differ from me with the same affection as I have for my nearest and dearest.

★ We must be content to die, if we cannot live as free men and women.

★ Even the most despotic government cannot stand except for the consent of the governed which consent is often forcibly procured by the despot. Immediately the subject ceases to fear the despotic force, his power is gone.

★ The true democrat is he who with purely non-violent means defends his liberty and, therefore, his country's and ultimately that of the whole of mankind.

★ I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. I would have our young men and women with literary tastes to learn as much of English and other world-languages as they like, and then expect them to give the benefits of their learning to India and to the world.

★ I am not sure that it is not better for the children to have much of the preliminary instruction imparted to them vocally. To impose on children of tender age a knowledge of the alphabet and the ability to read before they can gain general knowledge is to deprive them, whilst they are fresh, of the power of assimilating instruction by word of mouth.

★ I would develop in the child his hands, his brain and his soul. The hands have almost atrophied. The soul has been altogether ignored.

★ A wise parent allows the children to make mistakes. It is good for them once in a while to burn their fingers.

★ To call woman the weaker sex is a libel; it is man's injustice to woman. If by strength is meant brute strength then indeed, is woman less brute than man. If by strength is meant moral power, then woman is immeasurably man's superior. Has she not greater intuition, is she not more self-sacrificing, has she not greater powers of endurance, has she not greater courage? Without her man could not be. If non-violence is the law of our being, the future is with woman... Who can make a more effective appeal to the heart than woman?

★ I believe in the proper education of women. But I do believe that woman will not make her contribution to the world by mimicking or running a race with men. She can run the race, but she will not rise to the great heights she is capable of by mimicking man. She has to be the complement of man.

★ I am not at all concerned with appearing to be consistent. In my pursuit after Truth I have discarded many ideas and learnt many new things. Old as I am in age, I have no feeling that I have ceased to grow inwardly or that my growth will stop with the dissolution of the flesh. What I am concerned with is my readiness to obey the call of Truth, my God, from moment to moment.

★ Music means rhythm, order. Its effect is electrical. It immediately soothes. Unfortunately like our *shastras*, music has been the prerogative of the few. It has never become nationalized in the modern sense. If I had any influence with volunteer boy scouts and *Seva Samiti* organizations, I would make compulsory a proper singing in company of national songs. And to that end I should have great musicians attending every congress or conference and teaching mass music.

★ I love music and all the other arts, but I do not attach such value to them as is generally done. I cannot, for example, recognize the value of those activities which require technical knowledge for their understanding... When I gaze at the star-sown heaven, and the infinite beauty it affords my eyes, that means to me more than all human art can give me. That does not mean that I ignore the value of those works generally called artistic; but personally, in comparison with the infinite beauty of Nature, I feel their unreality too intensely... Life is greater than all art. I would even go further and declare that the man whose life comes nearest to perfection is the greatest artist; for what is art without the sure foundation and framework of a noble life?

Letters to the Editor

TRUE WORTH OF A CROWN

Sir,

In your issue "Science Versus Old Age" (October 1958) we are told that the old people of "De Gamles By" (The Old Peoples' Town) in Copenhagen receive 30 crowns a month as pocket money. And further we are told that a crown is about 1/- or 15 cents. It is true that when you change one Danish crown into American money it will be worth about 15 cents, but it is just because of the American dollar's superiority to European money when being spent in Europe. What you want to know is how much the Danes can buy for one crown in Denmark, and how much the Americans can buy for 15 cents in U.S.A. When you have made that out and compared the two amounts of goods, you will see that a crown is equal to about 40 cents, and now you have a more true picture of the old peoples' pocket money conditions.

Finally, my compliments to the editors for one of the most valuable periodicals which has ever existed.

E. Skovbo Jensen
Fakse Ladeplads, Denmark

U.N. COUNCIL OF YOUTH

Sir,

Why not have a Youth Council as a permanent part of The United Nations? With more young people taking an active interest in world affairs, studying longer, taking extra night courses, helping to fight each nation's military battles and generally being more active in a nation's growth, why not give them a say in their own affairs?

Mature youngsters could be chosen to act as delegates on a U.N. Youth Council. This council could discuss all affairs that go before the adult councils and the delegates could also be ambassadors between the larger nations. Youngsters are asked to die for their nations but are not given any direct say in world affairs. A U.N. Youth Council would represent all nations in the United Nations, even those still outside. Delegates would be chosen from universities, organizations and young peoples groups in each country. Perhaps the training they would receive would even help them later as leaders in their own lands, or as representatives in the U.N. Assembly.

The Youth Council would be stationed at U.N. Headquarters in New York. Decisions would be by a majority. There could be a permanent secretary and assistant secretary and president and vice-president, the latter two being changed every two years. Perhaps Youth Councils could be formed in each area as a link with the larger Co[illegible] Regional Councils could act as information centres and work in with schools and educational bodies.

Perhaps scholarships could be given by local councils for a young man or woman to study at the United Nations. He or she could spend a year at U.N. observing, learning all about international affairs and perhaps preparing for a diplomatic or political career... I feel a Youth Council could do a great deal for world peace especially among the people who will be tomorrow's leaders.

Stan Marks
Melbourne, Australia

TIRESOME READING

Sir,

I must say quite frankly that your magazine makes boring reading. The articles are too long and too crammed with facts. Only with difficulty does one find a general idea and food for thought. The typography suffers from an excess of uniformity. As a doctor I have very little leisure time and the articles you publish offer me neither the relaxation nor the intellectual stimulus which I need.

Dr. Paul Noel
Chaville, France

DOUBLE DUTCH ?

Sir,

Because we appreciate and heartily applaud the excellent work done by UNESCO, I was sorry to see a minor inexactitude in one of the articles in the July issue of THE UNESCO COURIER which I would like to point out. In the article on Bilingualism, Sir Ben Bowen Thomas names the Netherlands as a bilingual country. This is very definitely *not* so. We have many dialects, of course, but only Dutch is spoken. Or was he thinking of "Double Dutch?"

Marian Gobius
Voorburg, Netherlands

A WEAK PUBLICATION

Sir,

I follow certain of UNESCO's activities very closely and I have bought and will continue to buy some of its publications, in particular those in its collection of representative works. When one considers the usefulness and the quality of these publications and the very real need which they fill, one is justified in using a certain severity of judgement with regard to your magazine. More often than not THE UNESCO COURIER is rather weak, is influenced by a puerile need to popularize, and seems, in part, to be the work of bad journalists. As it is your most widely distributed publication and is offered at a "publicity" rate, it is likely to prove harmful to your activities.

Dr. J.-L. Doreau
Paris, France

SAVING INDIGENOUS ART

Sir,

I read with great interest the article by Lilo Linke, "Art Revival for Ecuador's Indians," in the N° 6, 1955 issue of THE UNESCO COURIER (U.S. - Sept. 1955). Did you know in Morocco, a similar and, as far as I can judge, even more ambitious effort to save indigenous art has been made by M. Marcel Vicaire, director of handicraft industries? M. Vicaire, who has lived in Morocco for 35 years, has undertaken the restoration of several mosques and important monuments and has set up pilot workshops. These are in operation all over Morocco, not only to develop handicrafts, but to enable them to follow traditional lines. As director of Morocco's eight museums, M. Vicaire periodically organizes exhibitions of costumes, musical instruments, carpets, textiles, decorated arms, ceramics, leather work, jewellery, etc., of Berber and Arabic origin. Much more could be said of the admirable work carried out under his direction.

A. M. Henry
Paris, France

SCENE FROM PARSIFAL

Sir,

Congratulations on your October issue (Science vs. Old Age)... I was struck by the magnificent photo which appeared with the article by Aldous Huxley ("The Greatest Enemies to Liberty"). I notice that the photo refers to the Beyreuth Festival. Can you tell me from which of Wagner's music-dramas this is a scene ?

R. Stanford
London

Ed. not. : The picture in question is a scene from Wagner's "Parsifal" as presented in its modern staging at Beyreuth. "Parsifal" was Wagner's last work and is sometimes called his "Farewell to the World". It occupies a special place within Wagner's opus. In it Wagner shows how he who finds the way to renunciation rises above his own sufferings, experiencing that of others, and in compassionate understanding delivers the world of sin and creates a new life.

'COURIER' IN GERMAN

Sir,

I have come across your publication through a friend. It interests me very much and I should like to know if there is any possibility of a German version being printed. The numbers in my possession are mainly in English, but I notice that they also exist in French, Spanish and recently Russian. In my opinion there must be considerable interest in your publication in German-speaking areas, but a sufficient knowledge of one of the UNESCO languages which would enable the reader to understand the highly qualified articles is rare. I feel therefore that a German edition would be well worthwhile.

Hans Friedemann
Berlin-Lichterfelde, Germany

Editor's note : Publication of a German edition is now being studied.

Dr. VITTORINO VERONESE (LEFT), CONFERING WITH Dr. L. EVANS DURING UNESCO'S RECENT GENERAL CONFERENCE.

Dr. VITTORINO VERONESE
NEW DIRECTOR-GENERAL OF UNESCO

THE General Conference of UNESCO at its 10th session held in Paris in November has elected Dr. Vittorino Veronese, of Italy, Director-General of the Organization in succession to Dr. Luther H. Evans. He is appointed for six years and assumed office at the close of the General Conference on December 5.

Dr. Veronese was elected by 55 votes for, 20 against, with four abstentions. His election marks the first time that the post of Director-General of one of the agencies of the United Nations has been entrusted to a citizen of Italy.

Born in Vicenza in 1910, Dr. Veronese brings to UNESCO a distinguished career as a leader in cultural affairs and as an administrator and promoter of international co-operation, particularly in social and economic matters. Doctor of Law, barrister and then professor at the Institute of Social Sciences at the Athenaeum Angelicum in Rome, Dr. Veronese became Secretary-General of the Catholic Institute of Social Work in 1944 and later its president.

Before this period he was associated with a group of democratically-minded university men and intellectuals who had come together in a review entitled "Studium" of which Dr. Veronese later became editor. It was this group (which included men like De Gasperi, Gonella and Vanoni) which in 1943 elaborated a manifesto of social action (Codice di Camaldoli) inspired by the principles of democracy. At this time he became the Central Secretary of the "Catholic Movement of University Graduates" which rallied university circles to the cause of freedom and human dignity.

Since 1944 he has held a number of high posts in his country, including those of President of the Italian "Catholic Action", member of the Governing Board of the Foundation "Premi Roma" for youth, President of the Association of Refugee Intellectuals in Italy, President of the Italian Central Institute of Credit, President of the "Consorzio di Credito per le Opere Pubbliche" and member of the Executive Committee of the Italian African Institute.

His association with UNESCO dates from 1948, when Italy became a member of the Organization. Since that time he has attended all UNESCO General Conferences as a member of the Italian delegation. As a member of the Social Sciences Committee of the Italian National Commission for UNESCO he has promoted many UNESCO activities in Italy. In 1952 he became a member of the UNESCO Executive Board of which he was elected Chairman in 1957. As a member of the Executive Board he initiated a series of discussions and meetings which led to profound changes in UNESCO's programme, including the introduction of the "Major Projects" to which UNESCO is now devoting a large part of its resources.

From the Unesco Newsroom...

CLUBS FOR HOMEWORK: "Lernclubs", or clubs for the preparation of lessons, are now operating for the benefit of schoolchildren in Vienna and other Austrian cities. The clubs are open during the afternoons to children whose parents are employed away from home, and they enable these children to do their homework under the supervision of a teacher. The teacher does not help the children directly, but shows them how to find for themselves the solution of their problems and teaches them to work independently.

■ **FLIGHTS OF MERCY:** *Aircraft of Australia's Royal Flying Doctor Service flew nearly half a million miles last year and its doctors treated some* 13,000 *patients. Another* 11,000 *sick people had their complaints diagnosed by flying doctors over the service's two-way radio network. The Flying Doctor Service has become an essential part of Australia's national life, and has given people living in remote regions a much greater sense of security.*

HAZARDS OF CHILDHOOD: Accidents kill more European children over one year of age than does tuberculosis, poliomyelitis, cancer or any other disease reports the World Health Organization. Statistics show that in the Netherlands, Sweden and Switzerland, for example, one death in three among children aged one to four is caused by an accident. Different risks apply to different countries. While drowning is particularly frequent in Scandinavia, the Netherlands and France, injury or death from burns caused by braziers or open fires is a greater danger in Britain and Spain. Experts stress that children must not be overprotected, but should be taught to cope with dangerous situations.

■ **ESPERANTO IN THE U.N.:** *A course of Esperanto was started recently at the U.N. Headquarters in New York. Some* 40 *persons are attending the two parallel classes, thus showing a new interest for the international language among staff members. The U.N. Library has acquired the "linguaphone" course in Esperanto to meet any requests from the staff regarding the language and at the end of the course it is the intention to create a U.N. Esperanto Club.*

INTERNATIONAL FILM & TV COUNCIL: Delegates from 24 international film and television organizations meeting recently in UNESCO House decided to create an International Film and Television Council. While preserving the autonomy of these international associations, the Council will ensure full co-operation between them and the close co-ordination of their activities.

■ **CUTTING AERIAL RED TAPE:** *Proposals for simplifying international air travel for passengers, aircrews, baggage, cargo and mail have been announced by the International Civil Aviation Organization (ICAO). They include introduction of uniform procedures, amendment of regulations which may delay or restrict international air traffic, and the reduction of ground delays to the minimum. During its* 13 *years existence, ICAO has done much towards cutting down the red tape involved in border crossings by air. The problem has become even more vital as aircraft speeds have increased, making it necessary to cut down the time spent in customs, immigration and other formalities.*

AFRICA'S GROWING OUTPUT: Agricultural production in Africa south of the Sahara showed an average annual increase of about 3 per cent since 1948-52, a rate which exceeded all other major regions of the world except the Near East. This was reported in "The State of Food and Agriculture 1958" published by the Food and Agriculture Organization. Fishery production in Africa increased nearly four times in 20 years, but the increase in forest products was less, since two-thirds of the forests were still inaccessible. Population figures rose by one-third in the same period, yet this represented only five per cent of world population on a total land surface of 15 percent of the earth. Agricultural production here is capable of great expansion since the area contains about 15 percent of the world's total agricultural land. Today the production is only four percent of the world's total.

■ **TIME OUT FROM SCHOOL:** *The length of school holidays varies according to the different countries and often within the same country. In the German Federal Republic, holidays average* 75 *days a year; in Austria* 85 *days; in England and Wales* 94 *days; in Canada* 102 *days; in France* 110 *days; in the United States* 116 *days; in Ireland* 130 *days and in Italy* 150 *days per year.*

UNESCO'S LATEST MEMBER: Albania recently became the 81st Member State of UNESCO when the Albanian representative in London signed the Organization's Constitution which is deposited at the Foreign Office.

■ **MULTI-LINGUAL STATE:** *The number of national languages in which instruction is given in the U.S.S.R. is now sixty. In the Russian Soviet Federated Socialist Republic alone, forty-four languages corresponding to forty-four different nationalities are used. The Russian language is used in all schools of the Soviet Union as from the third year.*

SCIENTIST WARNS OF X-RAY DANGERS

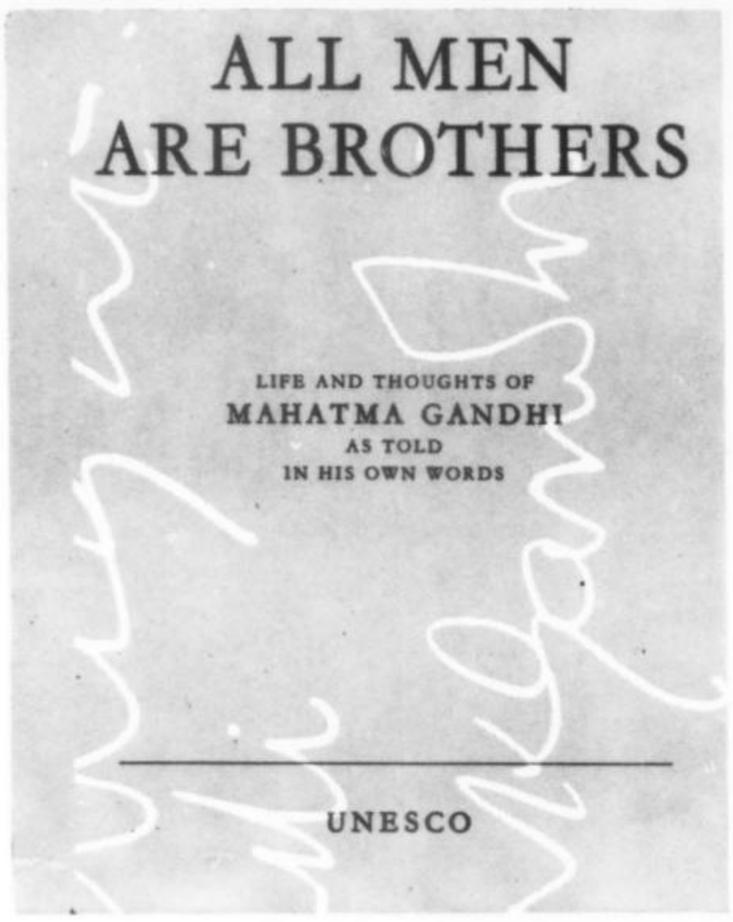
A WARNING of the atomic radiation danger in the over-use of X-ray examination was given by Professor Zenon M. Bacq, of Liège University, at the 4th General Assembly of the Council for International Organizations of Medical Sciences, meeting at Unesco House in Paris.

Prof. Bacq pointed out the need to draw the attention of physicians to the necessity of diminishing the quantities of radiation administered during X-ray diagnosis. He declared that specialists believed it would be possible to lower the dose distributed to the population by at least a quarter of its present level if all those who conduct X-ray examinations were well-trained and equipped with appropriate apparatus, and if physicians did not ask X-ray specialists to conduct useless or relatively useless examinations. This could be obtained without doing the slightest harm to the precious contribution of X-ray examinations to the diagnosis of illness.

Prof. Bacq, who was speaking as an observer from the International Council of Scientific Unions, suggested that the Council for International Organizations of Medical Sciences should call a symposium which would bring together radiologists, surgeons, physicians, gynecologists, dentists and other specialists.

Delegates to the congress pointed out the need to protect doctors, as well as patients, from radiation. While X-ray specialists are familiar with their apparatus and take proper precautions, they stated, many surgeons run unnecessary risks.

Imp. GEORGES LANG, PARIS. IMPRIMÉ EN FRANCE.



In a new publication, *All Men are Brothers: Life and Thoughts of Mahatma Gandhi as told in his own words,* UNESCO has paid homage to both the person and the writings of a man whose spiritual influence has extended throughout the entire world.

Texts have been selected to appeal to a wide public and to illustrate and make better-known the different aspects of Gandhi's personality and writings.

Sir Sarvepalli Radhakrishnan, Vice-President of India, has written a short introduction which describes the main features of the Mahatma's philosophy and his influence in furthering friendship and understanding between peoples. (See page 28 of this issue for selections from *All Men Are Brothers.*)

This illustrated publication costs: (Paper edition) U.S.$2.50; 12/6stg.; 750 Fr.frs; (Cloth) U.S.$3.50; 17/6stg.; 1,000 Fr.frs.

Information on something like 75,000 scholarships, fellowships, travel grants and other types of awards offered for study abroad in 1958/59 is given in Volume X of *Study Abroad: International Handbook of Fellowships, Scholarships and Educational Exchange* which is now available.

This handy reference work, published annually by UNESCO, lists fellowships offered by the United Nations, its Specialized Agencies and other international organizations, and also those given by governments. universities, cultural and professional associations in 109 countries and territories. Full details are given on each of these programmes.

In addition, Volume X includes a report on the sixth annual Foreign Student Survey showing an estimated total of 165,000 students enrolled for higher education in countries other than their own. There is also a list of organizations in 59 countries offering advisory services and practical help to persons who wish to pursue their studies abroad.

Study Abroad is an indispensable reference book for all students, libraries, information centres and foreign student advisers. Price $3.00; 15/-stg.; 900 Fr.frs. Trilingual: English-French-Spanish.

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Order from any bookseller, or write direct to the National Distributor in your country (See list below; names of distributors in countries not listed will be supplied on request). Payment is made in the national currency; rates quoted are for an annual subscription to THE UNESCO COURIER in any one language.

AFGHANISTAN. — Panuzaï, Press Department, Royal Afghan Ministry of Education, Kabul.

AUSTRALIA. — Melbourne University Press, 369 Lonsdale Street, Melbourne, C. I, Victoria. (A. 13/-)

AUSTRIA. — Verlag Georg Fromme & C°., Spengergasse 39, Vienna V (sch. 37.50.)

BELGIUM. — For The Unesco Courier: Louis de Lannoy, 47, rue du Midi, Brussels, C.C.P. 338.000. (fr.b. 100.) Other publications: Office de Publicité, 16 rue Marcq, Bruxelles, CCP 285-98; N.V. Standaard-Boekhandel, Belgiëlei 151, Antwerp.

BRAZIL. — Livraria Agir Editora, Rua Mexico 98-B, Caixa Postal 3291, Rio de Janeiro.

BURMA. — S.P.C.K. (Burma) 549, Merchant Street, P.O. Box 222, Rangoon.

CANADA. — Queen's Printer, Ottawa, Ont. ($ 3.00).

CEYLON. — The Associated Newspapers of Ceylon Ltd., Lake House, P.O. Box 244, 100 Parsons RoadColombo 2. (Rs. 9)

CHINA. — World Book Co. Ltd., 99 Chungking South Rd., Section I, Taipeh, Taiwan (Formosa).

CUBA. — Libreria Economica, Pte Zayas 505-7 Apartado 113, Havana.

CZECHOSLOVAKIA. — Artia Ltd., 30 Ve Smeckách, Prague 2.

DENMARK. — Ejnar Munksgaard Ltd., 6 Nörregade, Copenhagen K. (D.kr. 12)

ETHIOPIA. — International Press Agency, P.O. Box 120, Addis Ababa.

FINLAND. — Akateeminen Kirjakauppa, 2 Keskuskatu, Helsinki. (F.mk. 540)

FRANCE. — Unesco Bookshop, Place de Fontenoy, Paris, 7°. C. C. P. 12598-48. (500 fr.)

GERMANY. — R. Oldenbourg K.G., Unesco-Vertrieb für Deutschland, Rosenheimerstrasse 145, Munich 8. (DM. 6)

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IRAN. — Iranian National Commission for Unesco, Avenue du Musée, Teheran.

IRAQ. — Mackenzie's Bookshop, Baghdad.

IRELAND. — The National Press, 16 South Frederick St., Dublin. (10/-)

ISRAEL. — Blumstein's Bookstores Ltd., 35, Allenby Road and 48, Nahlat Benjamin Street, Tel-Aviv. (£.I./4.--.)

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Knox Educational Services, Spaldings. (10/-)

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LUXEMBOURG. — Librairie Paul Bruck, 33 Grand'Rue, Luxembourg.

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MALTA. — Sapienza's Library, 26 Kingsway, Valetta. (10/-)

MONACO. — British Library, 30 Bld. des Moulins, Monte-Carlo. (500 fr.).

MOROCCO. — Paul Fekete, 2, rue Cook, Tangier. (500 fr.)

NETHERLANDS. — N.V. Martinus Nijhoff, Lange Voorhout, 9, The Hague. (fl. 6)

NEW ZEALAND. — Unesco Publications Centre, 100 Hackthorne Road, Christchurch. (10/-.)

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PAKISTAN. — Ferozsons: 60 The Mall Lahore; Bunder Road, Karachi and 35 The Mall, Peshawar. (rs.6)

PANAMA. — Cultural Panamena, Avenida 7a, No. Ti-49, Apartado de Correos 2018, Panama, D.F.

PHILIPPINES. — Philippine Education Co. Inc., 1104 Castillejos, Quiapo, P.O. Box 620, Manila.

POLAND. — Osrodek Rozpowszechniania Wydawnictw Naukowych PAN, Palac Kultury i Nauki, Warsaw. (Zl. 50).

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SWITZERLAND. — Europa Verlag, 5 Rämistrasse, Zurich.
Payot, 40 rue du Marché, Geneva. CCP. I-236. (frs. S. 6.50)

THAILAND. — Suksapan Panit, Mansion 9, Rajdamnern Avenue, Bangkok.

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CONTINENT ABUILDING. In an area of some 17 million square miles, or less than a third of all the land surface of the globe, Asia houses about 55 % of the world's population—over 1,400 million people. With its huge manpower resources and its growing knowledge of technology, Asia today is in the throes of vast changes whose impact will be world-wide. Photo shows workers climbing a bamboo scaffolding—light, lasting and economical—on a building project in India.